



the Chaplain



Able to Stand
By *Frank E. Hamilton*



To Serve This Present Age
By *Spencer D. McQueen*



The World for a Weekend
By *C. Parker Wright*



United Presbyterian Report
on the Military Chaplaincy
By a *Special Committee*

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OCTOBER 1965

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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BACK COVER: Gemini IV spacecraft lifts off from Launch Complex 19 at Cape Kennedy at 10:16 a.m. EST on June 3, 1965.

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The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official civilian agency representing 36 denominations (with a total membership of nearly 40 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. The Commission was established by the churches in 1917 at the suggestion of Secretary of War Newton D. Baker. Printed in the U.S.A.

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editorials

A Presbyterian Report on the Chaplaincy

IN THIS issue we present a well-informed and carefully reasoned paper on today's chaplaincy as it concerns the Christian responsibility and witness of the United Presbyterian Church in the U.S.A. No denomination has had a more distinguished and significant role in the long history and development of the American chaplaincy.

While the document is intended to state and clarify the position of only one important denomination, it says a great deal that coincides with general Protestant consensus. The material is of interest to other religious bodies whose continuing cooperation is required in securing qualified chaplains for service in governmental agencies.

The churches and their representatives must be heard as a matter of policy on chaplaincy issues since their participation amounts to approval and encouragement for the program. Regular and respectful conversation is not only a courtesy in a cooperative effort such as the chaplaincy, but it is indispensable to maintaining confidence and trust between religious groups and the government.

Every chaplain should be familiar with the ideas and principles expressed in this report. It gives a number of clear statements as to the larger religious framework in which a chaplain performs his particular function. He should be encouraged and strengthened at the heart of his ministry in the light of the strong, thoughtful support given to him and his pastoral role in this forthright position paper.

Guide to Church Membership

THE revised edition of the Commission's publication, *A Chaplain's Guide to Church Membership*, has been distributed through the offices of supervisory chaplains at all levels. If the distribution system failed at any point in putting a copy of this manual into the hands of every Protestant chaplain on active duty we shall be happy to send an individual copy directly from our office. The basic distribution is gratis. Extra copies are available at a nominal charge.

The preparation and periodic revision of this handbook is one of the services performed by the Commission in support of the chaplaincy. This particular project was initiated several years ago at the suggestion of a number of chaplains who described their need for a reference manual that would provide a comprehensive listing of Protestant church bodies and their official requirements for church membership.

We invite correspondence with chaplains who have reviewed this new edition and may have suggestions or corrections for future issues.

Magazine Circulation

READERS of THE CHAPLAIN might be interested to know that we currently are printing five thousand copies of each issue. About 60 percent of the run goes to chaplains on active duty in the Armed Forces and the Veterans Administration.

About five hundred copies go to libraries, theological schools, Commission members and government officials who have responsibility or interest in the chaplaincy program.

The remainder of the mailing list is made up of subscriptions, both domestic and foreign, plus a few bulk orders which are distributed by the receiving organizations.

The magazine is published as a service to chaplains and its content is comprised largely of materials related to their activities. We are happy to receive additional subscriptions from those who share our interest in this specialized ministry.

—A.R.A.

The Messenger of Truth

I say the pulpit (in sober use
Of its legitimate, peculiar pow'rs)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support, and ornament, of virtue's cause.
There stands the messenger of truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart. . . .

—William Cowper in "The Task."

Able to Stand

Condensation of a Laymen's Sunday Sermon delivered at the Post Chapel, West Point, N. Y., by Major Frank E. Hamilton, Department of Mathematics, U.S. Military Academy.

TODAY is Laymen's Day which is being observed all over the nation; indeed, all over the world. Today we reaffirm our belief in the totality of the ministry, that is the ministry of all members called to Christ's church. That laymen all over the world are standing before congregations is not only living proof of this belief, but also that ministering is not confined to the actions conducted within the four walls of the church building, because *where* you are the *church* is; and where you are, you are called upon to "stand." In your home, at your office, in the voting booth, at parties, in the conference room, in your club, in the theater, you are the church. In such locations you are the church scattered, the church of the world, the church witnessing for Christ.

You may not feel like the church witnessing when you drive off the first tee, but your language when you watch the drive slice off into the rough may give a hint as to how you feel about the subject of blasphemy. Your action in the voting booth can advance Christian concerns or it can thwart them. Your example at home can build or it can destroy love in the people who are closest to you. Your voice in the club can be one of responsibility or it can be one of cynical indifference. Your decisions at the office can have the character of honor or they can be a living denial of all that is Christian. As a wage earner, you can give honest toil for wages received, or you can join the ranks of the goldbricks.

Contrasted to these examples of the church scattered is, of course,

the church gathered as we are now. And the church gathered functions to guide, strengthen and give power to the church scattered. This is the great rhythm of the Christian life—the church scattered and the church gathered—the church discharging its energies throughout society and the church renewing its powers for the endless assault against evil.

ALTHOUGH I mentioned earlier our belief in the totality of the ministry of the church, there was a period in our history when any discussion of the church was likely to center in a consideration of the whole body of Christ—laity as well as clergy. It is interesting to note that the word laity—commonly referring to the non-professional members of the church—comes from the Greek word “*laos*,” which means the *whole people*. In this sense *all persons* who have been called to the Body of Christ are laos or laity. This means that the church can never be understood in its fullness as a group constituted by the clergy with the laity as second-class members. The laity—laymen and laywomen—are the first order, and those set aside for special leadership functions are first lay, then clerical.

Quite a responsibility, isn't it, when you think of it? We—all of us—are first-order Christians! How is it that we are able to discharge this responsibility? How is it that we are able to stand as first-order Christians? Read again what Paul said in Ephesians 6:10-20. Take a

look at what I feel to be the most significant words in the passage: “Above all taking the shield of faith.” “Above all taking the shield of faith with which you can quench all the flaming darts of the evil one.”

Faith—faith in the existence of God, faith in the everlasting love of God, faith in the kingdom of God. Herein lies the strength by which we are able to stand, yet also herein lies one of the most perplexing aspects and probably the least understood terms of the Christian religion. Chaplain Brooks, in one of his initial sermons here, explained clearly that faith is a matter of individual, personal realization, not something inherited. The understanding of faith is not only a modern-day problem; what is faith must have troubled the Christians of Jewish extraction called Hebrews, for the entire eleventh chapter of the letter to this group is devoted to this subject. The opening words of the chapter are especially helpful. “Now faith is the assurance of things hoped for—the conviction of things not seen.” This is very difficult for one who has not really achieved an understanding of his faith, who has not made the full commitment to Christ.

As clear as the text is, at this point we must distinguish between a “childish” faith and a “childlike” faith. Childish—according to the dictionary—means silly and thus a childish faith is without reason or basis. On the other hand, childlike

denotes the favorable attributes of childhood of *innocence* and *trusting*; thus a faith that is childlike is *plain, uncomplicated, and trusting*.

YET grow up we must and herein lies the great test of our faith. For in our growing up we learn, not only of the good, but of the bad and we come face-to-face with the temptations from which our families protected us in our early years. Eventually we become part of this age of high-speed living when it is so easy to say "I don't have time to go to church or for church work." Yet this is the very time we need the church, because in the church gathered, we—the church scattered—reaffirm our faith in our *worship*; we seek a deeper and lasting understanding of our faith through *study*; we rededicate ourselves to Christian *service*.

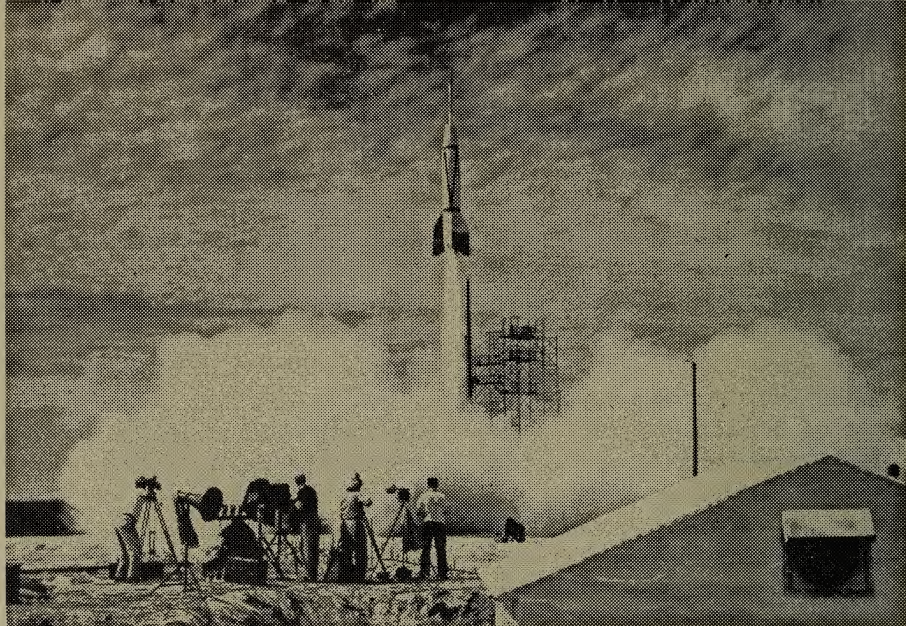
To be able to stand in the congregation and profess our belief is the initial step and from there we find the strength and will to be able to stand, our loins girt about with

truth and with the shield of faith, able to stand by our words and deeds as Christians in our home, at the office, anywhere and everywhere at any time.

Yes, being a first-order Christian is a challenge and responsibility, and it is an experience, a wonderful experience. The faith of a Christian has been likened by Hawthorne as a grand church with large, stained glass windows. Standing outside, you can see no glory, nothing of the beauty of the windows; but standing inside, every ray of light reveals a harmony of unspeakable splendor.

The early Christians had such a faith, and because of this, it was their unshakable conviction that if all men could open their hearts to this same profound experience, we shall have achieved the kingdom of God. Two thousand years later, the kingdom of God is still the real aim of mankind and it can only be achieved as its reality and its responsibilities are accepted by first-order Christians, able to stand, armed with the shield of faith. END

QUOTES: It is not always possible for people to agree, but it always is necessary for them to be both informed and appreciative in their disagreement. . . . Some people make it very difficult for others to love them. Yet, even though we cannot accept their manners and attitudes, we can respect them as fellow humans. . . . Unless a person is ready and willing to take full responsibility for the results of his decisions, he has no right to ask for the freedom to make the decision. . . . The most precious thing that we can ever lose is our own self-respect. . . . In the important field of human communication, noise, nonsense, and novelty can never take the place of craftsmanship in the use of the tools of the art.—Joe Dana.



On July 24, 1950, the first missile was launched at Cape Canaveral.

To Serve This Present Age

By Spencer D. McQueen

THE words from the familiar hymn, "To serve this present age," take on a special meaning for the chaplains stationed at Patrick Air Force Base. Situated at the heart of our space program, they are conscious from the very first day of their assignment of being in the midst of an ultra-modern, highly technical society, where daily con-

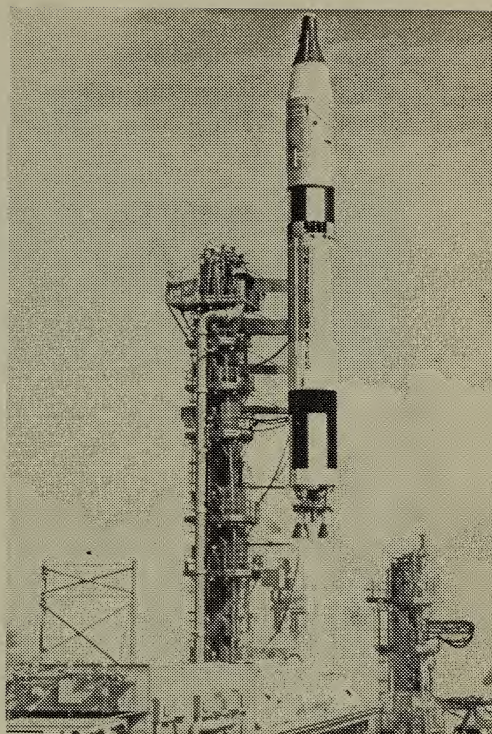
versations might seem like a foreign language to the uninitiated in this age of space.

At first glance, a visitor to the base might look at it as a pleasant situation indeed. With balmy breezes and a seashore atmosphere, swimming beaches and fishing opportunities, this sunny cape off the eastern shore of Florida is certainly condu-

cive to relaxed living. Suburbia at its best can be seen in the nice base housing area, the beautiful new chapel, playgrounds, and other facilities. The golf course and the panoramic view through the plate glass windows of the officers' club dining room adds a country club emphasis. With all this wrapped up in an admirable climate, how could it be otherwise than an attractive, enviable assignment?

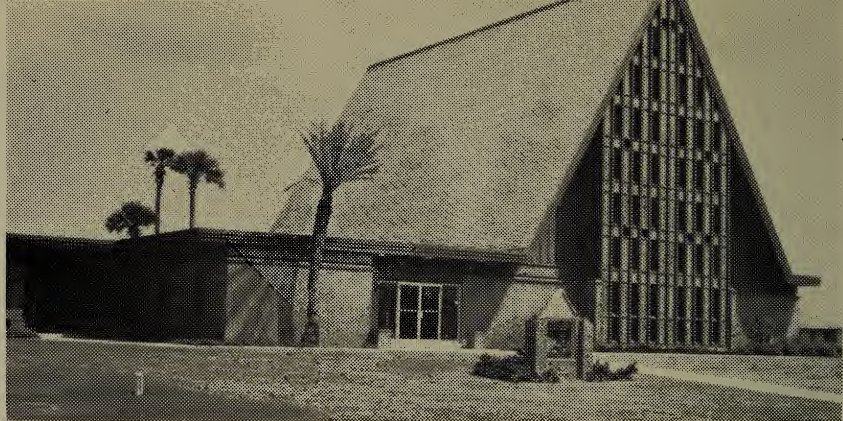
The answer for the discerning chaplain lies in the fact of this present age of space flight being too much with him for the physical surroundings to be the major aspect of the duty station. Providing spiritual support for the men and women who make the space systems go is a grave responsibility. Underneath the surface of modern comforts are currents of hurried tenseness and anxious moments. People are under the tremendous pressure of a great investment in human life and material. Considering the vastness of the program, the assignment requires the best there is in alertness and understanding for men of God in uniform. Like the Psalmist of old, they, too, must stand on their seashore and voice a present-day concern for "they that go down to the sea . . . that do business in great waters."

While many of the scientists and civilian workers at Cape Kennedy find their spiritual strength in the churches of all denominations in the Cocoa Beach area, and are encouraged to do so, military person-



Virgil Grissom and John Young were the spacemen aboard the Gemini which was launched in March, 1965.

nel and their dependents of the Air Force Eastern Test Range are the parish responsibility of the Patrick chapel program. Under the direction of Base Chaplain Thomas F. Higgins, who also serves with Chaplain Ersmund Swaffar, the senior Protestant, many of the activities are similar to those at other bases. With more than twenty-five thousand attending Catholic Mass and an equal number in the Protestant Worship and Sunday school attendance in an average quarter, it is



Chapel #2 in the housing area at Patrick Air Force Base, Fla.

evident that the major portion of the time of the two Catholic and five Protestant chaplains is devoted to a regular parish ministry.

However, this account of the number of personnel served makes no mention of the size or extent of the

parish. On my recent visit to the Cape, a casual remark was made that Chaplain George H. Bause of the United Church was "down range" on a visit. To my amazement, "down range" meant Ascension Island in the South Atlantic,

Representatives from the Office of the Chief of Air Force Chaplains and staff chaplains visit the Space Center. With Maj J. F. Pierce, Atlas Briefing Officer, are Chaplain, Brig Gen, Edwin R. Chess; Chaplain, Col, John P. Fellows; Chaplain, Col, William L. Clark; Chaplain, Col, Cornelius A. Sharbaugh and other staff officers and civilian clergy.



5,000 miles away. Chaplain Higgins pointed out that it is farther from home base than Hawaii.

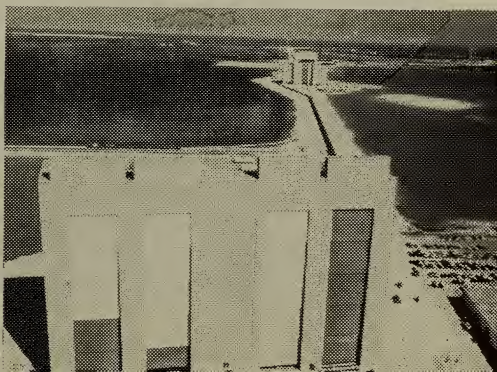
Support of this aspect of the space program involves four Protestant and two Catholic visits a year. Including the travel, the chaplain spends two weeks on each visit. Thus, these modern circuit-riders continue a ministry to a lonely outpost on what is probably the longest circuit ever known. It doesn't take much imagination to see how a small group of men, absorbed in their routine for three months in isolation and loneliness, might welcome each chaplain from "back home" with an eager response to his ministry of worship, counseling, and friendly sharing of interests among them. Ascension Island is known as "Wideawake" Island, so named for the "wideawake" birds that invade the island for a three-month period during the winter. The name could well apply to the nature of the mission for Captain Roy Dixon and his crews stationed there for providing midcourse and terminal radar coverage, collection data telemetry, air weather data, infra-red tracking, and missile impact location.

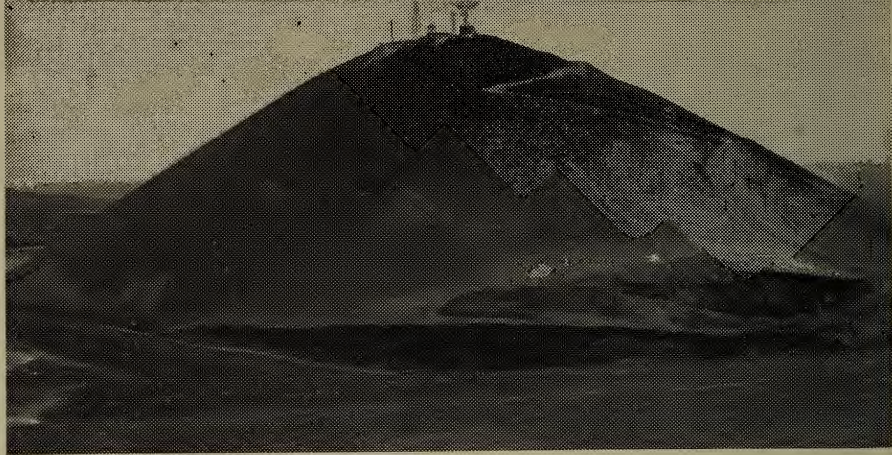
Another aspect of the Patrick ministry, not found on an average installation, occurs when the eyes of the world are focused on Cape Kennedy for the manned orbital space flights. The chaplains are there, behind the headlines, carrying out their particular mission as a part of the space team. It was so

in the recent Gemini project, so named—according to *The Missileer*, published at Patrick by Director of Information, Lt Col William T. Coleman, Jr. and his staff—from the ancient Greek astronomers for the twins, Castor and Pollus. Their stellar position is on the opposite side of the Milky Way from Taurus and Orion.

When today's Gemini twins, Major Virgil I. Grissom and LCDR John W. Young were getting into their space suits in the early dawn of March 23, Methodist Chaplain Robert H. Scott was opening an 0600 briefing session with prayer for the Bio-Astronautic Operations Support Group's local recovery team. Presbyterian Chaplain Paul R. Evans had boarded an Air Base Group photography plane, which was being sent aloft to take local photos of lift off. Others were concerned with the tension which builds up to the final count-down.

New Titan Integrate Transfer Launch at Cape Kennedy. A Patrick AFB chaplain participated in the opening ceremony held in April, 1965.





Remote site of Air Force Eastern Test Range atop Green Mountain on Ascension Island in the South Atlantic.

After the successful launch and during the flight itself, Chaplain Hill was including prayers in his daily Mass for the flight. At the close of the day, a special Protestant Service of Worship, Thanksgiving, and Praise for the successful manned launch of Gemini Titan III was held in the base chapel. Lutheran James F. Patterson took part in the service in addition to other Protestant Chaplains already named. The service included Stephen Vincent Benet's "A Creed For Americans," in which those present affirmed a belief in democracy so deeply rooted that "neither assault from without nor dissension from within can ever wipe it entirely from the earth." They felt the challenge that "because democracy was established by the free-minded and the daring, it is our duty now, in danger and in security, to uphold it and sustain it with all we have and are."

In his devotional remarks, Chaplain Swaffar voiced the intent of the service as thankfulness for being created, thankfulness for the ability to think, thankfulness for the commission to have dominion over creation, and thankfulness for the spirit of exploration to understand God's creation.

While the plaudits of the press have been centered on the astronauts themselves on every spectacular flight, it must be noted that in every instance, from Alan Shepard, John Glenn, and all who trained with them, to the Gemini twins themselves, the praise is turned back to the ground crews and support teams which have made the flights possible. The scientists hark back to the work of former scientists. And all, in turn, speak of each successful probe as paving the way for a later, more promising adventure. They are all pioneers in a gigantic pattern of

teamwork. One of the most rewarding aspects for the chaplains at Patrick is the sense of being included on the team.

The Air Force hymn, "Lord, Guard and Guide the Men who Fly," is sung at most Air Force installations around the world. At Patrick, choir director M/Sgt Robert Lutterbie, has added a stanza which is sung by the choirs at the opening of each Protestant Worship Service. It might well be the expression of the unique

ministry to spacemen and the special concern which characterizes the chaplaincy at the center of our manned space efforts:

Lord, watch o'er those who soar
through space,
To reach the stars which you
embrace;
Out in that vast, celestial sea
Humble and proud, for they serve
but Thee.

END

AT YOUR SERVICE

International Sunday School Lessons on magnetic tape recording are available for use in hospitals or anywhere intercom systems are in use. Edwin Wilson, Exec. Dir., Christian Education for the Blind, Inc., Box 6999, Fort Worth 15, Texas, writes: "Chaplains may subscribe to this free public service. The work and program of our organization is that of providing Christian literature in Braille and on recordings. We have completed 18 years of service to a world-wide Protestant audience with such projects as: The Braille Evangel Magazine; Braille hymnbooks and sacred recordings; library of theological and educational books; Christian vocation counseling. The organization is supported solely by volunteer contributions."

The American Bible Society, 450 Park Ave., New York, N.Y. 10022, is called upon continually to devise patterns of Scripture presentation for new programs and thrusts of the Christian mission. Recently in answer to needs peculiar to hospitals, a Scripture packet was devised. It is entitled "Strength for Today" and contains 8 folders containing selected psalms. Chaplains wishing details about the packet may refer to page 3 of the 1964-65 American Bible Society catalogue. If you failed to get this catalogue, one will be furnished free upon request. Or you may write directly to the ABS for an introductory supply of the new packet. When ordering give title: "Psalms for Strength, RS860."

The 14th Session of the Graduate School of Ecumenical Studies will be held in Bossey, Switzerland, from Oct. 1, 1965 to Feb. 15, 1966.

Memorial Address for James Vernon Claypool

December 1, 1899-April 24, 1965

O Lord Jesus Christ, who by thy death didst take away the sting of death: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall peacefully asleep in thee, and awake after thy likeness; through thy mercy, O our Lord, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O Eternal Lord, we who are entirely pleased with thee as our Creator and our Father, ask that we might be entirely pleasing to thee as thy creatures and so be thy sons through Jesus Christ our Lord. Amen.

WE are gathered here, as representatives of the whole church, in grateful recollection of James Vernon Claypool, extraordinary friend, devoted pastor, and servant of the Word. We recall as children, I am sure, drawing in lines between the numbered dots on a page. When the final line is drawn a picture emerges. So it is with a life. When the final line is drawn a picture emerges and we are able to affirm a life. In affirming each life we affirm all life. For is it not quite evident that the mystery of death is a part of the profound mystery of

life? The very fact that life is bounded by death is a part of life's mystery and miracle and meaning.

Death is, therefore, a very lively part of man's life and no life is complete without the experience of death. It is the crucial point in the human adventure which somehow transposes to every other aspect of life the sense of awe, for we all must live before the Lord and Giver of life. When it comes to one of our number, death is therefore to be acknowledged by the company of Christians and honored in humble dignity. For to us death is not de-

These remarks were given by Bishop James K. Mathews, Resident Bishop, The Boston Area, The Methodist Church, as a Memorial Address to the Rev. Dr. James Vernon Claypool. The memorial service was held at the Haven Methodist Church, East Providence, R.I., April 28, 1965.

Jim Claypool was for many years a member of the Methodist Commission on Chaplains and a representative of his denomination to The General Commission on Chaplains and Armed Forces Personnel. The address is full of confidence and hope.

feat, but is rather swallowed up in victory.

Let us consider the one whose death now occasions our renewed affirmation of life. In a strange and wonderful way such affirmation is appropriate and natural for those of us who have been privileged to know Jim Claypool. Like every man, he was called upon to fill many roles: in his case, son, brother, husband, father, pastor, chaplain, friend.

I. *First of all, let me speak of him as friend.* In doing so I know I speak for many of you here present and for a multitude of others scattered across the country and indeed throughout the whole world. During the past few days as I have spoken to others of his death, these were some of the responses: "He was my friend"; "We were classmates!"

"We once were roommates!" "My wife was a classmate of Elizabeth's at Northwestern"; "How understanding he was as pastor"; "How helpful as District Superintendent"; "I'll never forget his great speech at the District Superintendents' Conference in Chicago." Few men in Methodism were so well known throughout the church and always known for good.

To speak of a man as a friend, one must speak personally, and in his own way, and in full knowledge that others could recite a different history of the same kind of relationship—their own friendship with Jim Claypool. In my experience it started nearly twenty years ago as together with Bishop Frederick B. Newell we "barnstormed" on a speaking tour down the West Coast of the United States. I am afraid that by the end of the tour we knew one another's speeches pretty well. More important, we knew one another pretty well. So developed and ripened a friendship which has endured and, in fact, shall ever endure. For a long time we saw each other only at infrequent intervals, but always we were able to take up where we had left off and go on from there. It so happens that I had a favorite uncle out in Ohio named Uncle Tom Claypool. Jim and I used to joke about being distant "relatives."

What is it that made it possible for this man to have so many friends in a time when most of us do not seem to have many friends any

more? Part of it surely is that he was himself friendly. It was also his kindness and effervescent good humor; it was his deep concern for people; it was mutuality; it was community of interest. Moreover, he wore well; he was dependable. He was direct and compassionate whether in commendation or criticism. As the Scripture puts it, he knew how to speak the truth in love. Perhaps, too, it was that he found it easy to make friends simply by acknowledging those who with him already knew the friendship of Jesus Christ, the One who came to make friends and brothers of us all.

Not long ago I learned it was a principle of architecture that every burden must have its due support and every support its due burden. So also are strong men made. Of the fact that Jim Claypool availed himself of many invisible means of support, I have no doubt. Indeed, he bore more than his share of the burden and it is therefore appropriate to recall in connection with him the words: "There is no greater love than this, that a man shall lay down his life for his friends."

II. *James V. Claypool was not only extraordinary friend but devoted pastor.* One way of expressing this role is to record the places he served: Seeleyville, Indiana; Rockland, Massachusetts; Providence, Middletown, East Providence, Rhode Island, New Bedford, Massachusetts. Or one could speak of his larger pastoral ministry, whether at a naval base or on a battleship or with the

American Bible Society, or the two periods as district superintendent, or his service on such general agencies of the church as the Methodist Commission on Chaplains and the Methodist Committee for Overseas Relief.

The very qualities which brought him friends helped to make him effective pastor. What a privilege the Christian minister has—not only to deal with things eternal, as they relate to the things of time; but also to enter with deep empathy into the experience of others. For ours is a role which becomes most meaningful at the crisis periods of human existence: at birth, at death, at marriage, at adolescence, at times of stress and tension, of sorrow, turmoil and pain. Then it is that the pastor can provide the listening ear, the patient guidance, the kindly rebuke when necessary, the word of comfort and assurance which helps to build up a lively faith in God. So a pastoral record becomes a kind of gigantic tapestry in which the servant of God is portrayed as the effective servant of his fellowmen. This record can be made up of the testimony of grateful parishioners throughout Jim and Elizabeth Claypool's years of faithful pastoral endeavor.

He was a shepherd to his people, whether civilians or sailors or marines or boy scouts; a pastor to his pastors and, may I say, a pastor to his bishop. For I am ever so grateful for his words of reassurance and for the little notes he wrote to me

from time to time which helped to make a heavy task seem a little lighter and which served to remind this bishop that in Methodist polity a bishop is simply an ordained elder among other elders.

Again and again, Jim Claypool's pastoral concern shows brightly through the pages of his little book, *God on a Battlewagon*, an account of his chaplaincy aboard the battleship *South Dakota*. At one point he contemplates how ill-prepared were the young seamen for the terrifying realities of battle. He places the blame upon their elders, including himself, when he says: "We never told them there was a Holy Grail to search for, much less to defend or die for. . . . We were too busy preaching the gospel of the abundant life. . . . We did not prepare our young people to face the realities of life which could, alas, include war and death."

An effective pastor must be a man of broad sympathies. Because he possessed this quality in generous measure, Jim was a most helpful and valuable member of the Methodist Committee for Overseas Relief. His pastorate thus became world-wide in scope. This suggests that, as he did, we also may enlarge our "zones of sensitivity" to take in the whole world. Some people are sensitized only to themselves and they are of all people most miserable. Others are sensitized to their families. This is somewhat better, but not much. Some are sensitized to their own class. Others to their own race or

nation. But some are sensitized to humanity. These persons are sensitized to God, for as Baron Von Hugel once said: "Christians are people who care" and God cares for all. In this enlarged sense Jim Claypool was devoted pastor.

III. *Moreover, he was a servant of the Word.* He loved it; he lived it; he promoted it; he proclaimed it.

For such a service he was well equipped. His training at DePauw, at Brown, and at Boston Universities was completed by earning his doctorate at Temple University. His dissertation presented there was on George Berkeley, 18th century Irish bishop and philosopher, once resident at Newport, Rhode Island. This study helped sharpen Dr. Claypool's mind as an effective interpreter of the Word.

Already I have referred to his relationship with the American Bible Society. He was as tireless during those years in encouraging the reading and study of God's Word, as he was creative in helping to find new ways for its more attractive presentation to a larger readership.

What he encouraged others to do, he engaged in himself. In his speech last November at the District Superintendents' Conference in Chicago, his theme was Christian Stewardship. He was not an abstract of what the Bible says about that topic. Rather, it was a moving testimony of his taking the Bible seriously on the subject by making careful stewardship his constant practice

throughout his adult years.

About two years ago I happened to give him a lectionary of the Old and New Testaments. Some months later he mentioned to me that he had followed it closely and, guided by it, had once again read through the entire Bible. How many journeys he must have taken through the Book of books! By this Book he lived and by this Book he died. Could we do any better than to select these words of St. Paul and apply them to the ministry of James Vernon Claypool, a servant of the Word who invited others also to be servants of the Word? The phrase is this: "If I live, I live unto the Lord; if I die, I die unto the Lord; so whether I live or whether I die, I am the Lord's."

There are, I suppose, only two fundamental approaches to life: we can either *spare* ourselves or we can *spend* ourselves. Jesus understood this and teaches us that God approves the man who spends himself. Moreover, this is the course of action that the Father both commands and permits. For, increasingly, we discover that God's commandments are in fact his permissions.

Why should one want to spare himself? First of all, out of sheer selfishness. We can take the stance that at all costs we must not get hurt. But this is to attempt the impossible. The person who would not be hurt must live unto himself. But no one can live unto himself. This is rather death, the very death he seeks to avoid.

Or again, one spares himself, he is persuaded, in order that he may be ready for the "big game." If he saves himself, the argument runs, he will be ready for the crisis. But the "big game" never comes for such a one; and he never recognizes the crisis when it occurs; for he has saved himself, but only to lose himself. This is the way it is with life. The importance of this law is seen in the fact that it is one of the few words of Jesus found in all four Gospels; namely, "Whoever tries to preserve his life will lose it, and the man who is prepared to lose his life will preserve it."

Or one may spare himself because he is unaware of the true issues of his time. So he is passed over. When the large matters come up—when the things that really matter appear—he is simply not there. Do you not recall those poignant lines of T. S. Eliot about the old man who confessed regretfully:

I was neither at the hot gates
Nor fought in the warm rain
Nor knee-deep in the salt marsh,
heaving a cutlass,
Bitten by flies, fought.*

He had side-stepped his times and they had passed him by, for he had spared himself. A modern mystic records this of a man similar to the one we have just referred to: "He

* From "Gerontion" by T. S. Eliot, *Collected Poems* 1909-1962, published by Harcourt, Brace & World, Inc. Used by permission.

saved his life by never risking it—and complained that he was misunderstood.”

But we are summoned to engagement and this is always very hard and the cost comes high. We must therefore *spend* our lives. Usually when we speak of spending our lives we refer to mere lapse of time. Surely something far more splendid is intended by this phrase. To spend our lives is to give our lives; to lay down our lives for others, for history, for the whole on-going process of civilization, for the world. And to lay down one's life is the very meaning of life. In Dag Hammarskjöld's *Markings* we find this short reflection entered in 1952: “Give me something to die for . . .” Jim Claypool understood this very well and acted upon it.

Therefore, I declare that his life is utterly significant, entirely received, and fully approved by the

Lord and Giver of Life, our Father and our Divine Friend. These words of acceptance and forgiveness I declare also to the members of his family and invite them to turn from the pain of the past into the joyful possibility of the Christian future. And to this assembled congregation I declare that we may all live our lives, as we give our lives “in the name of the Father and of the Son and of the Holy Spirit.”

O Lord, support us all the day long
Of this troublous life,
Until the shadows lengthen,
And the evening comes,
And the fever of life is over,
And our work is done.
Then, of thy great mercy,
Grant us a safe lodging
And a holy Rest,
And peace at the last;
Through Jesus Christ our Lord.

Amen.

THE PIONEER SPEAKS

Ay, mount the skies and let the challenge be
Flung by the astronauts who show the way;
I, too, won claim to immortality
And welcomed danger as you do today.
May your deeds inspire through the ages
All those who doubt, who hesitate to dare;
For they, who scan the ponderous pages
Of history, will find your names are there.
Though fame is brief and life too soon must end,
The needs live on, a launching pad for some
Who know that place where fact and shadow blend
And where vast hordes pause, negative, or dumb.
So, to all those with daring spirit blest,
May good be born of your unending quest.

—Sylvia Pezoldt



PREACHING CLINIC

JAMES T.
CLELAND

All Saints' Day

INASMUCH as I, a Presbyterian, have been posted to a Methodist outfit for nigh unto twenty years, I am, consequently, interested in the new, or revised Methodist service book, *The Book of Worship* (1964). On page 23 it prints "Proper Prefaces for Certain Days, to Precede the Sanctus in the Order for Holy Communion." Now, there's a mouthful for many followers of John of Aldersgate. Yet he would have approved. For George Hedley, in his excellent *Christian Worship* (1963), refers to the Father of Methodism as "that stubborn high churchman."¹ Yet *The Book of Worship*

lists but four Proper Prefaces: Christmas, Epiphany, Easter, Pentecost. Why was All Saints' Day left out? Maybe because in the Episcopal prayer books its Proper Preface was added as recently as 1928. In this column I want to put in a plea for the observation of the festival of All Saints on November 1, which the Church of Rome, in its wisdom, recognizes as a holy day of obligation.

It was as early as the fourth century that united Christendom set apart a special day (originally Trinity Sunday) as a commemoration of all the martyrs throughout

¹ By the way, this valuable Hedley volume is out of print, and the publishers—be they nameless—seem to have no intention of reissuing it. May the god of typography, as a disciplinary punishment, turn all their printing presses into mimeograph machines for the space of three months.

the world. There in 610, Pope Boniface IV consecrated the Pantheon at Rome—which had been dedicated to *all* gods and goddesses of the heathen world—to St. Mary the Virgin and All Martyrs. Not until 731 was November 1 chosen as *the* date, when Pope Gregory III consecrated a chapel in the basilica of St. Peter in honor of all the Saints. The November date was universally recognized in 835. So the festival has deep and ancient roots.

There were, and are, three qualifications for sainthood in the Roman Church. First, the candidate must be dead. Rome is a canny church. It is going to make certain that there will be no slipping from saintliness after a person has acquired the letters “St.”

Second, there must be proof of at least two miracles, performed through the power of God by the nominee, animately or posthumously. Rome is fairly sticky in its evaluation of the supportive evidence.

Third, it must be obvious that the candidate's life on earth had been marked by heroic holiness. As one Roman preacher put it, a saint has “got to be absolutely eaten up with the love of God.” There is probably a fourth qualification, which will exclude us: membership in the Roman Catholic Church.

Now, why should the saints be remembered? Because the church is grateful to them. They have revealed the grace of God, for they were his servants. When man honors

them, he honors God. Moreover, contemplation of the saints may stimulate the reflector to virtue because of their example. For most people, words have to become flesh before they understand them. The saints help the average Christian to grasp the intent and the content of saintliness.

DOES this say nothing to us who are Protestants? As Americans, we remember Washington, Lincoln and/or Lee on special days. As a Scot, January 25 (“The Conversion of Saint Paul”!), is honored as the birthday of Robert Burns, who is for many of my uncritical countrymen a sinful saint or a sainted sinner. Man is, to some degree, saved, made healthy, by memory. Such remembering is psychologically good for us. Then why shouldn't we Protestants, once a year, remember all the saints, even though we ignore the separate days of Andrew, Thomas, Mark, Barnabas, John the Baptist, and James the Less? We believe in All Americans, why not in All Saints?

Since this is supposed to be an article on preaching, can I suggest to you a possible sermon for November 1, or the Sunday closest thereto? Here is a three-point outline. First, the Varsity Saints. These are the men and women who have earned their letters after careful examination by the Roman Church. They are our spiritual ancestors, too—folk like Francis of Assisi, Teresa, Margaret of Scotland, Patrick of

Ireland, Thomas of Canterbury, Francis Xavier.

Second, the Junior Varsity Saints. These are the ones who never received their letter, primarily because they were Protestant, though I can think of at least one Roman: Father Damien, missionary to the lepers in Hawaii. Now we shall have a problem choosing the candidates, because we have neither the norms nor the selection committee (the Congregation of Rites) of Rome. Moreover, we would stub our toes on miracles. But don't we know some folk, dead or living, who were eaten up with love of God? What about David Livingstone and Walter Rauschenbusch, Grenfell, and Schweitzer (heretic?), Kagawa, and Florence Nightingale? John XXIII should receive his "St.," with Protestant acclaim. Meanwhile, surely he is J.V.

Third, the Scrub Saints. These are the folk of our congregations who have been a blessing to us and to the local church, who are not well known in ecclesiastical circles but who are well known to God. They are presidents and domestic-servants, beggars and physicians, soldiers and nurses, society dames and lawyers, chaplains and choir directors. They are not called "saints," but they may be saints *in petto* ("in the breast") of God and in the hearts of those

whom they have blessed. If Paul could call the drunken, litigant, incestuous members of the Corinthian church "saints" (1 Cor. 1:2; 2 Cor. 1:1), then we have some right to call the quiet, steady lovers of God in our parishes by the same honorable title. Because a saint, in the Pauline sense, is a sinner who knows he is a sinner; who repents of his sins; who is forgiven by God; who commits more sins; and who, then, repents all over again. If you don't believe that, then what do you make of the fact that, in the catalog of the heroes of the faith in Hebrews 11, the author includes a drunkard like Noah, a swindler like Jacob, a prostitute like Rahab, and a bruiser like Samson? Maybe he saw what Paul saw, that God not only forgives the repentant sinner but actually delivers him from the power of sin. When a sinner knows that, he is on the way to becoming a saintly scrub saint, who may be promoted to the J.V. team, and even make the Varsity.

What is the purpose of such a sermon? Gratitude, thanksgiving, encouragement, stimulation. Isn't that enough for one sermon? And choose as one hymn "For all the saints." But be sure it is shouted to the Vaughan Williams tune. Alleluia! END

QUOTES: For years I thought I was in a rut but now I've decided I'm in orbit.—Gene Yasenak. . . . Most politicians are well informed on the questions of the day. It's the answers that stump them.—Anna Herbert. . . . When driving it's a good idea to watch out for two things: red lights and green drivers.—F. G. Kernan.

The World for a Weekend

A YOUNG captain from Tunisia started off his stay in America by asking "How soon do we go to Paradise?" It is natural enough to want to go to Paradise, but the student had in mind Paradise, Pennsylvania, a small community in the heart of the Pennsylvania Dutchland where the world gets into the living room.

Month after month for over a year, the homes of the members of Leacock Presbyterian Church and of community friends have been opened to the foreign students of the U.S. Army Ordnance School at Aberdeen Proving Ground, Maryland. In the past year four hundred weekend visits have been made to some forty homes in this small Pennsylvania community of less than two thousand people. This number of visits includes those men who have come back time after time to stay with the same host family.

The world comes to our homes from Japan, the Argentine, Korea, Philippines, Saudi Arabia, Venezuela, Peru, Ecuador, Colombia, Mali, Thailand, Laos, Vietnam, Iran, Iraq, Turkey, Greece, Ethiopia, Libya, Spain, Morocco, Denmark, Canada, Pakistan, Norway, Liberia, Nigeria, and other allied countries. It's the world for a weekend, and what a meaningful time it is for our guests, our families, and for our church!

Lieutenant James Tiffany, foreign liaison officer at the Ordnance School, loads up his men in buses at Aberdeen early on Saturday morning, and they are off to Paradise.

The eager men, each arriving in the military uniform of his country, are greeted at the Leacock Church with a coffee hour served by the high school age members of the church. Here the men from distant



Group of foreign students at the U.S. Army Ordnance School, Aberdeen Proving Ground, Md., who participated in the program of international friendship with members of the Leacock Presbyterian Church.

lands are first welcomed to the Paradise community.

Saturday is spent touring the fertile farmland and visiting such places as the Pequea Valley High School, going through a farm machine company, riding an antique railroad, climbing over the fences of a farm, and asking thousands of questions about American life.

The program really gets under way when the visitors are introduced to their host families late Saturday afternoon. Off each one goes to his American home for a week-end!

This program of international friendship is very simple in its concept. Love is the key idea. In the home, concern and interest can be demonstrated to our allied friends. Here is where a man can exchange views, ask questions, look at a Sears Roebuck catalog, play with the children and see what life is like in a Christian home. Here he can share in our commitment to Jesus Christ. The man from afar is in the heart

of America, the home.

America can seem cold, indifferent, confusing, and unconcerned when seen through the eyes of a foreign visitor who never gets inside an American home. He knows only that he is an outsider. But bring him into the warmth and companionship of the home, into the very heart of America, and suddenly this country becomes personal to him. America to him is this warmhearted family. His American home can become his family away from home.

A sergeant from Vietnam said, "My friends told me that I should not expect too much in America. American people will go their way; you must go your way. But now I can't believe that. My American family has been so kind to me." And yet it has been estimated that 60 percent of the ten thousand foreign military students who come here annually for study never get into an American home. They see only the outside of America.

The motivation of our people is

love: Love that is willing to give up weekends, sleep on cots, struggle to communicate; love that will cook and make beds; love that will show the attic, cellar, and the refrigerator; love that answers questions and shares its faith in Jesus Christ in a natural way. It is all a heart-to-heart friendship. The world has come to us; with a comparatively modest effort, we can express our Christian concern for our allied friends.

The church also plays a central role in our hospitality. After all, God is the source of love, and faith in him is the foundation of our American heritage. To exclude the church would be to close the door to the very secret of our lives and of our country.

Our allied guests come with us Sunday morning to the church school and remain for the worship service. It is a thrilling experience to me as a minister to share our faith in Christ and to seek to communicate the basics of Christianity.

Our families have had rich experiences with their guests. Three African officers had felt the brunt of segregation in America and were growing hostile and bitter. The three men were invited into a Christian home for many visits. On their departure for their homeland the senior officer put his arm around his host and said, "We have a saying in our country that we are to judge one hundred by one. We will judge America by you." Here is an instance where friends have been made for America, and brotherly



Two Iranian students at the U.S. Army Ordnance School photographed with the Don Andrews family.

love experienced.

Children are the best of ambassadors for they are invariably a great delight to these men from abroad. Our little Karen was too young to talk when we entertained a man from Thailand who was unable to speak English. She just took him from place to place around the home and neither one seemed to have any difficulty in understanding the other. At the end of the day we found that the student had put his Buddhist chain around her neck. Through the sharing of your children with allied students, many of whom have been separated from their own, they will understand that you are sharing with them the very best that you have.

In the host home many of the bonds of friendship develop around the dining-room table. Here the

family and the guests share stories, experiences, and, of course, their faith. Some families close the day around the table by including the men in family devotions. We like to provide each student with New Testament portions of Scripture in the student's own language so that he will feel at home as we talk about the things that pertain to our faith.

We enjoyed four Korean men in our home when we were pastoring a church in Maryland, the Churchville Presbyterian Church. Along with a few other families in the church, we entertained guests for an afternoon once a month. The four Korean men became very close to our family during the months they were here. At the close of our Sunday meal, it became very natural for Lieutenant Lee to ask to be excused from the conversation to

Karen Wright, small daughter of Pastor and Mrs. Wright, with Lt Tamami representing Ethiopia.



Lt Kim Yong Woo of South Korea visited the Don Andrews family.

watch football on television. To us he became known as "Football" Lee. Major Han usually would listen to classical music. Major Pak would take a nap, and Captain Chuang, who was the most talkative, would discuss ideas on improving building construction in his country. As the man is welcomed back again and again to an American home this type of relaxation and freedom of expression often takes place.

Our Paradise, Pennsylvania, families are common folk: A storekeeper and his wife; an engineer with a family of four; a retired minister and his wife; a family of eight in a small home; a doctor with a family of seven; a schoolteacher; a mechanic; a truck driver—these are the kinds of people who make room

for our foreign guests. It's really not how much room you have in your home. It's how much room you have in your heart.

The U.S. military personnel at Aberdeen have been very cooperative as we work hand-in-hand to get these men into our homes. Former liaison officer, John Warnock, wrote, "A very happy and excited group of men returned with me to Aberdeen Sunday evening. In my estimation this has been one of the most successful tours I ever conducted. Other tours match the interest which the Lancaster area holds, but no other tour has had the personal contact which the students so thoroughly enjoyed. The impact is inestimable and extremely essential. Thanks again for your contribution to the success of our program."

Another officer wrote, "Such friendly contacts at the grass roots

level assure friends for America in nations around the world. These are not platitudes, they are facts."

The weekend comes to a close all too soon at Paradise. The men, with their host families, gather at the church to eat (not again!) a pot-luck supper. The guests sing native songs, tell stories, and express their feelings of thanksgiving. One man from Vietnam said, "This is my last visit with you. I must now go home to fight the Communists." Another man, before he sang, held up his Gospel of John to his own language and said, "Thank you for this. I shall always read it."

The bus is slow to leave; but the good-byes are finally said, and our people turn wearily, but happily, homeward. It has been worth it—having the world for a weekend.

END

BITS OF NEWS

The administrative offices of the Department of Chaplains, United Presbyterian Church in the USA, are now in one location. The office of Albert Wildman, formerly in Philadelphia, has been moved to Washington. Both Harry C. Wood, Exec. Secy., and Albert Wildman, Associate, may be reached at 1728 N St., N.W., Washington, D.C. 20036.

Of all people, a Navy chaplain recently received a Good Conduct Medal. He's Lt. John Q. Leshner, CHC,

USN, a former enlisted man, whose medal, after six years, finally caught up with him at the Naval Amphibious Base, Coronado, Calif. It was presented by CAPT K. P. Huff, Commander, Landship Flotilla 1.

PHOTO CREDITS: Pages 6-10, U.S. Air Force; pages 26, 27, U.S. Navy; page 46, UPI; page 47, Earl N. O. Kulbeck; pages 48-57, U.S. Army, U.S. Navy, U.S. Air Force; page 51, VA, John DeMaio; page 52, National Council of Churches.



NEW CHIEF OF NAVAL CHAPLAINS

RADM James W. Kelly, CHC, USN

Rear Admiral James W. Kelly, CHC, USN, who began his ministry as Chief of Naval Chaplains on July 1, 1965, comes into an illustrious heritage.

Chaplain John B. Frazier was appointed the first head of the Navy Chaplains' Corps in 1917. He served until 1921 in this capacity. The office of the Chief of Chaplains in the Navy was officially established by law in December, 1944.

Succeeding Chiefs of Chaplains after Chaplain Frazier are as follows:

Evan W. Scott	1921-1926	William N. Thomas	1945-1949
Curtis H. Dickens	1926-1929	Stanton W. Salisbury	1949-1953
Sydney K. Evans	1929-1935	Edward B. Harp, Jr.	1953-1958
Edward A. Duff	1935-1937	George A. Rosso	1958-1962
Robert D. Workman	1937-1945	J. Floyd Dreith	1962-1965
James W. Kelly		1965-	

James Woodrow Kelly, the new Chief of Naval Chaplains, was born in Carthage, Ark., Dec. 24, 1913. He attended Lonoke, Ark. High School and was graduated from Ouachita College with a B.A. in 1933. He later received a ThM from the Southern Baptist Theological Seminary. He also did postgraduate work at the University of Chicago. In June, 1958, his Alma Mater awarded him an honorary DD.

Kelly was commissioned a Lieutenant (junior grade) in the Chaplain Corps of the U.S. Navy on Mar. 22, 1942. He came up through the ranks and was appointed Rear Admiral on 1 July, 1963.

His assignments as a chaplain have been many and varied—training station, air station, disciplinary barracks, force chaplain, and the chief of chaplain's office. He holds many significant awards such as the Bronze Star, the Purple Heart, the Navy Occupation Service Medal.

Chaplain Kelly was married on Aug. 29, 1939, to Miss Frances Morton. The couple have five children.

Monsignor Rotrige was born in Sedalia, Mo., Mar. 24, 1912. He received his high school and college education at St. Louis Preparatory Seminary, and his theological training at Kenrick Seminary in Webster Groves, Mo. He was ordained by the late Cardinal Glennon of St. Louis in the Cathedral of St. Louis on June 11, 1938.



RADM Henry J. Rotrige, CHC, USN

NEW DIRECTOR, CHAPLAINS DIVISION BUREAU OF NAVAL PERSONNEL

He was commissioned as a chaplain in the U.S. Navy on Mar. 9, 1941, and was ordered to active duty on Apr. 13, 1941.

Chaplain Rotrige has served at an air station, on the USS *Santee*, as Assistant Fleet Chaplain, at the Chaplain School, as a force chaplain, at the U.S. Naval Academy and in the Chief of Chaplains' office.

He wears a Presidential Unit Citation and American, European, and Pacific Theater Medals, WW II Victory Medal, a Philippine Liberation Medal, and a European Occupation Ribbon.

United Presbyterian Report on the Military Chaplaincy

Report of the United Presbyterian Church, U.S.A., on the practice of having its ministers serve as military chaplains paid by the state. Adopted by the 177th General Assembly.

I. Foreword

The 175th General Assembly of The United Presbyterian Church in the United States of America adopted the report and recommendations of the Special Committee on Relations Between Church and State in the U.S.A., Section III, 11, e, of which read:

“The United Presbyterian Church recognizes that the present practice whereby its ministers serve as military chaplains, paid by the state, raises serious questions and represents an unsolved problem in the relations between church and state. Therefore, the General Assembly directs the Department of Chaplains and Service Personnel, in consultation with the Office of Church and Society, to invite members of theological faculties and others concerned to confer as to whether a way may be found out of this impasse, and to report to a subsequent General Assembly.”

The Department of Chaplains and Service Personnel in consultation with the Office of Church and Society agreed upon the following persons to consider the problem:

Theological and Historical Resource Persons:

Rev. Paul Lehmann, Th.D., New York City

Rev. James H. Nichols, Ph.D., Princeton, New Jersey

Representing original committee of General Assembly on
“Relations between Church and State”:

Mr. Irwin W. Cobb, Jr., Boston, Massachusetts

Representing the Office of Church and Society:

Rev. H. B. Sissel, Secretary for National Affairs, Washington, D.C.

Representing the Department of Chaplains and Service Personnel:

Rev. Edward Brubaker, Chairman, Englewood, New Jersey

Chaplain Harry C. Wood, Executive Secretary, Washington, D.C.

Mr. Tyler P. Cobb, Vice-Chairman, New York City

Active Duty Chaplains:

Army—Harold B. Lawson, Office of the Chief of Chaplains,
Washington, D.C.

Navy—Samuel D. Chambers, Office of the Chief of Chaplains,
Washington, D.C.

Air Force—Kenneth W. Hamstra, Andrews Air Force Base,
Washington, D.C.

The committee met in New York City January 18-19, 1964; in Washington, D.C. May 1-2 of the same year; and February 5-6, 1965 in New York City. In preparation for these meetings studies were made, papers prepared by various committee members, and a questionnaire sent to 525 ministers of our Church who at sometime have served as active duty chaplains but are not now on active duty. Of these, 258 replied (Army 90, Navy 119, Air Force 49). A rough statistical summary of these replies is attached as an appendix to this report. The complete compilation of this data is in the files of the Department of Chaplains and Service Personnel and available to any who might wish to study it.

The Consultative Committee now presents its report to the 177th General Assembly through the Department of Chaplains and Service Personnel (the twenty-one members of which have also approved this report).

II. The Government's Concern for the Common Good and the Church's Relationship to It

While it is clear from the report on "Relations Between Church and State" that the state must be neutral on matters of faith, dogma, and religious indoctrination, the basis on which the state may or should exercise its concern for the common good of the people and the criteria that will guide it in such activity were not defined.

In the United States today a major function of the national state is seen as preserving and nurturing the whole complex of institutions, values, and "the way of life" that express the consensus of the society within its borders.

That function is articulated for the United States in the Preamble to the Constitution, wherein it is stated that the purpose of government is to "form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity." Such a statement of the function

of the government is acceptable to a church in the Reformed tradition. In fact, insofar as the government behaves in such a manner as to fulfill that purpose, our Church would assume that the government, in the providence of God, is performing a *positive* as well as a *negative* function. Government, in the Reformed theological understanding, is not only necessary to restrain sin but also a positive manifestation of God's providential care. For Calvin the structures of government are a gift of God that preserve and enhance the conditions under which the church may witness to Jesus Christ. Such positive theological appreciation of the role and function of government is thoroughly consistent with the point of view expressed in Romans 13.

At the same time, such an understanding of the state needs to be qualified by that expressed in Revelation, because the Roman government as Paul saw and responded to it in his letter to the Romans can, in the light of historical development, change into the demonic state seen by the author of the Book of Revelation. Calvin took such a possibility into account by leaving his "theological door" open a crack to permit revolution under certain circumstances.

According to our Constitution the government uses coercive power to express and regulate its concern for the welfare, justice and liberty of the people. In doing so, it acts upon the basis of the consensus of values in the society, which theoretically creates the government and empirically sustains it.

A considerable amount of confusion on this subject derives from the failure to distinguish between the fact on the one hand, that the various forms of theism and deism held in a wide variety of degrees by the undoubted majority of our citizens support and color the cultural ethos of our country, while on the other hand the role of the government which presides over the life of the nation must necessarily be one of neutrality in religious matters. Thus a large proportion of the writers of the Constitution and the people who adopted it assumed a belief in God but at the same time say clearly (1) that the government must be neutral in matters of faith, dogma, and religious indoctrination if we are to avoid the ravages of religious intolerance and authoritarianism and (2) that therefore the government's exercise of its concern for the common good must rest not on a religious basis but on the consensus of values within the society.

But the consensus of values that prevails in any given society is in a constant state of transition and readjustment. Sometimes that transition is rapid and unstable; sometimes it is gradual and stable. If for no other reason than that power tends to corrupt, the state that today seems to be humane, moderate, and creative may tomorrow become demonic, repressive or exploitive.

This suggests that one aspect of the church's witness to Christ is constantly to bear critical judgment upon the behavior and policies of the government so that the church can detect that moment or period in which the government's exercise of power becomes less humane and more exploitive. The church does this on the basis of its understanding of humanity (the fallen nature of man as seen in the light of the revelation of original righteousness in Jesus Christ). The importance of the church's fulfilling this function is

thrown into bold relief the more we realize that the state is one of the most dominant factors in affirming or denying man's humanity.

The criticism of the Roman state implicit in the Book of the Revelation is that the state had become an "anti-Christ." That is to say, the coercive power of the state had begun to arrogate to itself a responsibility for the ultimate destiny of its citizens—to assume unto itself theological functions and divine sanctions in addition to its limited civil functions.

Such a temptation on the part of government seems to be a fairly permanent ingredient in history. In a modern democratic society, "the people" themselves seem to have a hankering (as in the days of the Judges of ancient Israel) to want the state to play God for them. While the course of Western Civilization has made the people and their leaders much more sophisticated in this respect than in the past, the temptation on the part of the people and of the state to create a theological base for public policy is still with us. Such a propensity is probably increased in a society that has a benevolent attitude toward all organized religion.

It ought to come as no surprise to Reformed Christians that our society and our government seem not always to be content to build programs and policies on the Constitutional foundation of "union, justice, domestic tranquility, common defense, general welfare, and liberty," but sometimes seek also to articulate quasi-theological underpinnings for programs, policies, or the public mystique.*

The Reformed tradition normally has a positive attitude toward the government and works with it as one of many agencies used by God for judgment and mercy among his human creatures. At the same time, the church keeps careful watch on the state and its secular institutions for the first signs that they are becoming inhumane or destructive of human persons or that they are creating a theological rationale of their own. The church's attitude toward the state thus under "normal" conditions tends to be both constructive and critical.

III. The Church Within the Society Governed by the State

What the church seeks within and beside the state is represented by two statements. The first preliminary principle in our Form of Government, Chapter I, Section 1 (adopted 1789) reads:

"That 'God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith and worship.' Therefore they con-

*This concern was voiced by the 176th General Assembly when it stated that: "Hence, a Church that professes loyalty and devotion to the God and Father of our Lord Jesus Christ must regard with some disfavor all efforts to popularize and appropriate his holy name by secular groups for their own purposes, however noble. And the same Church, while recognizing and accepting as a part of the heritage of our nation the existing public and popular symbols that testify to our country's origin, must look with deep questioning upon any further multiplication of holy symbols and practices on the part of government." (*Minutes*, 1964, Part I, p. 322.)

sider the rights of private judgment, in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others."

Also basic to our consideration is that portion of the report to the 175th General Assembly on "Relations between Church and State" which reads:

". . . The church can never become so enmeshed in the society that it conforms and becomes unidentifiable as a church. . . . We are convinced that the faith, the prayers, and the works of the church are necessary for the well-being of our country. But the government of our country must be neutral on matters of faith, dogma, and indoctrination. . . . Under such separation, religious commitment brings no civil advantage. If profession of religion becomes such an advantage, danger of impure love for Christ is increased." (*Minutes*, 1963, Part I, pp. 183, 184.)

IV. The Rationale of the Military Chaplaincy at Present and the Questions It Raises

From the point of view of the state a constitutional and civil rationale for a military chaplaincy provided by the government can be seen in the free exercise clause of the First Amendment to the United States Constitution:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. . . ."

As the statement issuing from the "Military and Institutional Chaplaincies" section of the National Council of Churches National Study Conference on Church and State (Columbus, Ohio, 1964) puts it:

"When the State for its own proper purposes separates certain of its citizens from their home communities for extended periods of time, it must not thereby deprive them of opportunities for the free exercise of religion. Therefore, when the State assumes so great a role in the lives of those affected, it must at the same time make possible the practice, nurture, and appropriate propagation of religion in a manner as close to normal as it can. . . . To meet these needs, the provision of chaplaincies, with attendant physical facilities, is the proper responsibility of government."

But:

Does the state then buy the services of the church and its ministry of Word and Sacrament?

Does the state then unduly influence the nature of the ministry of its chap-

lains because it is their paymaster?

Is the state then establishing religion?

Is the state's motive in having military chaplains merely to boost troop morale and further the state's military effectiveness?

Does the state thus secure the church's blessing, or appearance of such, for a form of religious nationalism, for the state's diplomacy reinforced by the nation's military might, and for whatever military purposes it may elect?

The church has provided chaplains because it is called to minister both to its own people and to all men regardless of their condition or location. The church could well be charged with callous neglect if it did not go with the men and women of our nation who have chosen or have been drafted into the military establishment, if it did not identify with them and share their life, if it did not challenge and nurture them with its witness to the resurrected Christ regardless of the conditions of stress, danger, boredom, isolation, or routine duty in which their country has required them to serve. The church must somehow fulfill its ministry to these persons regardless of the relative righteousness or unrighteousness of the state's purposes. But when it does this with the state paying the bill and the chaplains under military discipline:

Does the church lose ecclesiastical discipline of its ministers?

Does the church obligate itself to the state and at times find it necessary or convenient to mute the gospel, especially should it be critical of the state or the military, for the sake of maintaining an advantageous position?

Does the church in this position in fact enjoy and use "an establishment"?

Does the church find itself tempted to use well-meaning but misguided forms of military required religion or worship?

Do chaplains in such a system gradually find their free witness to Christ compromised?

V. An Examination of the Working Relations Between the State and the Churches in the Present Military Chaplaincy

The chaplaincy tradition in our country antedates the Constitution. The long history and development of the chaplaincy need not be traced here, but it is crucial to this study to examine in some detail the present-day operation of church and state in this field before making any evaluations of the "unsolved problems" or "impasse." How does the present system operate? What are the safeguards against the dangers suggested above that have been evolved by the church and the state through a long history of working together? What are the dangers present or potential in the current chaplaincy?

The total number of chaplains on active duty is related to the authorized strength of the armed forces and to the allowance of chaplains deemed necessary by the military to meet the needs of the military establishment. In actual practice the ratio of chaplains at present is usually one chaplain to every eight hundred (800) to twelve hundred (1200) persons on active duty.

The faith and denomination of chaplains on active duty is determined by a quota system based on the membership statistics reported by the religious

bodies of the nation. Recently the Navy has sought to use its own internal religious census in determining the quotas of chaplains needed from each faith or denomination. An approximate breakdown of the faith distribution of chaplains in the total military service will be of interest: Roman Catholic 880, Jewish 60, Orthodox 45, Protestant 2,250, Christian Science, Unitarian, Latter Day Saints, etc. Undetermined.

The three Chiefs of Chaplains' Offices notify the denominations when vacancies exist in their quotas or when the quotas change. If some denominations do not pick up their quotas within a reasonable length of time, the opportunity is given to other denominations to supply these needs.

Chaplains must receive "ecclesiastical endorsement" from their denomination or faith before they can receive a commission in any branch of the service. This applies to an inactive duty reserve commission as well as to an active duty commission. Each denomination establishes its own criteria by which it will decide to grant ecclesiastical endorsement. In addition, all branches of the service set educational and other requirements. Once the "ecclesiastical endorsement" is sent to the branch of the service concerned, commissions and assignment follow normal channels.

1. The safeguards now in operation in the relationship of church and state in the provision of chaplains:

A chaplain continues under the ecclesiastical discipline of his church at all times. A chaplain is required by our Church to make quarterly reports on his activities to our Department of Chaplains and Service Personnel and to his presbytery. Should the chaplain's denomination or faith withdraw its endorsement because of dissatisfaction with his personal behavior or the mode or content of his ministry, the armed forces begin appropriate discharge processes. This arrangement also leaves the option open to the church to withdraw any or all of its chaplains should it become convinced that the government is making inordinate or inappropriate requests of its chaplains.

The chaplain is expected by the government as well as the church to conduct his ministry in accord with the dictates of his conscience and the requirements of his church. No commanding officer or senior chaplain can legitimately require a chaplain to act or serve in a manner contrary to his ordination vows. The chaplain is free from military control of how he preaches, conducts worship, teaches, counsels individuals, or guides religious organizations. There are numerous references to be found in the various military regulations governing chaplains in their relationships with the armed forces which spell out these freedoms and rights.

When he first enters the service, a chaplain attends a Chaplains' School, where he is schooled in the history, traditions, procedures and requirements of the chaplaincy in that branch of service. The chaplains learn the form of organization and how to operate in the new context, but are not instructed by

the government as to the content of their ministry.

The line of command. With regard to the purely military aspects of his life the chaplain is under the same duty as any other officer to accept orders that come through the chain of command. In smaller units the chaplain can consult directly with the commanding officer or his executive officer, and in larger units through the senior chaplain, with regard to the integration of religious services and activities into the daily program. So far as his religious duties are concerned, the chaplain is overseen administratively by other chaplains. Fitness or efficiency reports on the chaplain are usually signed by the commanding officer or staff chaplain. In larger commands the reports are customarily prepared by the senior chaplain. At the top in each of the three branches of the service is the Chief of Chaplains Office, which oversees the disposition and organization of the chaplains and their work. The Chief of Chaplains office is a division of the Staff Command for that branch of service.

Where there are complaints or the church feels that the government has overstepped its rightful bounds with regard to the chaplains and their ministry, our United Presbyterian Department of Chaplains and Service Personnel, or any denomination or faith having chaplains, has direct access to the three Chief of Chaplains Offices; or, the Department can make representation directly to the Department of Defense after consultation with the Stated Clerk of the General Assembly. The Department may be in conversation with any of these singly or in concert with other denominations through the General Commission on Chaplains and Armed Forces Personnel (the ecumenical body established by Protestants for joint consultation and action with regard to the chaplains and service personnel).

A chaplain may at any time voice a complaint if he is being asked to do something contrary to his ordination vows, not only through regular military channels but directly to his church's office for chaplains.

When the armed forces feel that they have a problem with one of the chaplains in which they need to consult with his church, or about which his church needs to know, they are free to communicate with the proper department of his church.

Our Church's Department of Chaplains and Service Personnel works closely with the three Chief of Chaplains' Offices while remaining free at all times to be critical. The relationship is mutually beneficial in that we often tell the services something they ought to know about a man's situation and vice versa.

In-service training. The Area Staff Chaplain in various theaters of operation often arranges retreats for the chaplains as sources of renewal, inspiration, and challenge. Men of different denominations are asked to lead these. Attendance is voluntary. The three branches of service also allow a chaplain a reasonable amount of professional leave (in addition to annual leave) to attend retreats, conferences, or training conducted by his own church. For instance, the United Presbyterians have held conferences in Europe, in the Asian theater, and in the United States for their own chaplains, as well as for their service personnel in Europe and the Pacific. In addition extensive visitations are made to the chaplains of our denomination by both of our two

paid executives and by members of the Department.

2. Dangers present and potential in the current system

Chaplains, due to their isolation from their church, may tend to forget that they continue under the ecclesiastical discipline of their church. It is however, the fault of the church in the way it oversees its chaplains (a responsibility shared by the Department of Chaplains and Service Personnel and the judicatory to which the chaplain belongs) if it allows this to happen, just as would be true of civilian ministers.

Individual commanding officers may from time to time overstep their rightful bounds in what they ask or require a chaplain to do. What happens then depends upon the integrity and courage of the chaplain concerned and his alertness to use the recourses for correction that are provided him. In this he is not unlike the local pastors in the challenges sometimes presented to them by their sessions and other boards, the congregation, or the culture ethos.

Collateral duties. Few collateral duties not obviously related to the ministry of the chaplain are now required by any branch of the service. Real progress has been made in this regard in comparison to the pre-World War II and World War II situation. The church, however, must maintain vigilance in this regard at all times.

Motives of the Government. While it would be a mistake to believe that the government's only motive in providing the chaplaincy is to fulfill the need of military personnel for the practice of religious liberty, it would be equally fallacious to think that the government's only motive is one of improving troop morale and, therefore, military efficiency. Government, like the people composing it, has a mixed motivation. The study conducted among our former active-duty chaplains and the judgment of our committee assess the motive of government to be as much on the side of the duty to provide for the religious needs of the military personnel as on the side of military efficiency.

The church is grateful that the government at present remains sensitive to the needs of its people. Should the purpose of the government shift heavily to the provision of chaplains for a merely utilitarian and military purpose, the church would still have the duty to minister to military personnel for its own legitimate purposes and for the sake of the men. Should the government attempt to restructure the relationship of chaplains to the government on the basis of a desire to exploit the chaplaincy for merely military purposes, the church must be alert enough to detect that point at which its freedom to minister in faithfulness to Christ is inhibited or thwarted, and to take whatever corrective action is necessary.

Required or regulated attendance at services of worship. The only places where such still obtains are the three academies of the three services and in some basic training posts. Vigorous representation against such attendance at services of worship under any condition has been made by the Department and by the General Commission on Chaplains and Armed Forces Personnel to the three Chief of Chaplains Offices and to the Department of Defense.

We are currently mid-stream in the debate over this policy.*

Character Guidance Programs, Citizenship Training, Leadership Programs. Beginning in 1951 under Secretary of Defense George C. Marshall, the three Chief of Chaplains Offices have prepared programs at the request of the government for their branch of service which are intended to inculcate fundamental attributes of character needed in the men, such as honesty, integrity, morality, responsibility, etc. Though the intent of the state in these is good, the program materials provided for this to all commands (lecture and discussion guides, movies, flip-over charts, etc.) have two primary problems:

(1) The fact that the chaplain is the one most often assigned to lead these required classes tends to make it appear to the men as the "chaplain's program" rather than that of the command.

(2) These programs in a number of ways use a form of natural theology, both implied and explicit, as their basis or justification.

With regard to the first, the Navy and Air Force have taken some positive corrective measures to make it clear that it is a command program and not the chaplain's by requiring participation of commissioned and non-commissioned officers as well as enlisted men, and by having the majority of the program led by line officers rather than the chaplain. With regard to the second, our chaplains find themselves in a difficult situation. They cannot always in good conscience use the material as distributed to them, nor can they feel free to indoctrinate a captive audience with the doctrine of our Church.

Chaplains do not have to use the material as it is given to them, and some are very creative in their approach to these training sessions. It is possible for our chaplains to hold before the men the value of sound character on pragmatic grounds and at the same time to make it clear that for those who

* "We, the denomination representatives constituting the General Commission on Chaplains and Armed Forces Personnel understand and appreciate the basic purpose, motivation, and positive values underlying the practice of requiring attendance at chapel services within particular commands of the Armed Forces.

"Nevertheless, it is our conviction that any requirement by the State of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen. Our religious history and experience have amply demonstrated that voluntarism is an essential element in the health and vitality of the religious life of individuals, churches, and synagogues. We believe that the military establishment would experience the same positive values if it consistently adhered to that principle, especially if all possible steps were taken to encourage personnel to attend the worship services of their choice.

"Sharing the concern of the military for the training objectives presumed to be attained through compulsory worship, we believe those objectives can best be achieved by disassociating them from worship and by giving such vital concerns a regular place in the training schedule.

"We authorize the Executive Secretary of the Commission to transmit this statement of conviction to the Department of Defense." (A Preliminary Statement adopted by the General Commission on Chaplains and Armed Forces Personnel, October 14, 1964.)

stand within the Reformed faith the only adequate basis for such an ethic is in the gratitude and obedience to God flowing from response to what God has done and is doing for us and in us through Christ.

In the opinion of the committee this issue represents one of the areas where the state on the one hand is rightfully concerned for the moral fabric of its citizens and on the other hand is tempted to go beyond the foundation of the consensus of values proper to the state by creating a quasi-theological justification for its program—a form of state-theology. In response to this the church should not deny the state its legitimate concern for the character of its men. Neither can the church give its blessing to a form of teaching or indoctrination that gives or appears to give the blessing of the church to a vague form of required or expected natural theology and theism. This issue is under discussion with the proper authorities and will require both discerning criticism and a creative search for alternatives on the part of the state and the church.

The fact that chaplains are paid by the state has not so far given chaplains or the state the idea that the state can control or slant the services of the church. The results of the previously mentioned survey of non-active duty chaplains tends to indicate that in some respect chaplains feel freer in this regard than many local ministers who live in far more intimate personal contact with the sources of their salary, housing, and allowances. However, the ordained clergyman, whether in the pastorate, military chaplaincy, or other forms of ministry, may be the last one to become aware that his freedom has in fact been lost. The sense of freedom can be illusory. The safeguards against the state presuming it may, because it pays the bill, direct or use the ministry of chaplains have been given above. Because of this tension the church must always be on the alert for any sign that either the state or its chaplains are beginning to interpret the power to pay as the power to control, and be ready to take whatever corrective measures are necessary.

Rank, and Uniform. The reason for the assignment of rank to chaplains comes out of a long history. Before and during World War I there were chaplains who had no rank, and they found, as did the Red Cross men, that they were often regarded by the military as accessories with no standing and of questionable value. When things needed to be done for the men, the chaplains had no power that would provide a basis of action. Only those avenues of help or correction were open that the exceptional personality might be able to create within a given situation. Rank was given to chaplains to introduce order into a confused situation and to give the chaplain a legitimate voice within "the establishment." Surveys of those of our Church who have served as chaplains show that a strong majority of them believe rank to be necessary for the chaplain to operate effectively in behalf of the men, and, on the other hand, that it is not a real barrier between the chaplain and the enlisted men unless the chaplain makes it so.

Chaplains are promoted by the same procedures as those affecting other commissioned officers. Age, experience, and ability are recognized by these. The tradition of all three branches of service is that the chaplain is not addressed by his rank but simply as Chaplain and that it is a poor chaplain who

tries to use or to "pull" his rank on anyone. The chaplain is a Staff Officer and not a Line Officer, and therefore cannot give orders regarding regular military duties.

Wearing the uniform does not, in the eyes of the men, give the church's blessing to all the military does; for, in fact, chaplains can and do remain critical of much that goes on in the military and in the life of the country. On the other hand the uniform does give the men the feeling that the chaplain identifies with them, fully shares their kind of life, and is not protected by having some unique status outside of military discipline. The temptations of power are not uniquely different in the armed forces than in all other areas of life. The chaplain may be tempted to think that his seniority in rank imputes a greater ability as a minister, gives him the right to give orders to other chaplains in matters beyond administrative areas, or to expect or require special deference from enlisted men. His security in rank and pay may entice him to think that he is at least semi-independent of his denomination. The chaplain who lets his rank come first shares his guilt with the local minister who lets the size of his salary, number of staff, or prestige of the parish affect his capacity and willingness to serve all persons. The temptation is no greater in the military service than in the civilian ministry except for the relative isolation of the military chaplain from the body of the church.

The temptation of any chaplain and particularly supervisory chaplains is to forget that they and those under them remain under the discipline of their churches. On the one hand it is obvious that supervisory chaplains must not be paralyzed by the differing and sometimes conflicting opinions and requests of many denominations and faiths aided and abetted by human frailties. These supervisory chaplains have a difficult job to do at best, and most of the time have performed with effectiveness and restraint. On the other hand, precisely because of the administrative necessities it may become very easy for them to pay more attention to what will lead to administrative happiness or favor within their branch of the service than to the demands of the rigorous support of religious liberty for the servicemen and the chaplains. The most senior chaplains are at times tempted to act like a super-church which can make decisions on the basis of their own private theology or seeming administrative necessity and without sensitive regard to the rights of persons and denominations in a scene of pluralistic religion. Usually such acts, after protest, are modified or reinterpreted, but the fact that these can happen gives evidence of the dangers present in the system. The problems inherent in dealing with a multiplicity of denominations are such as to make the achievement of even the most worthy goals exceedingly difficult, and the more senior chaplains are always subject to a common temptation to play one denomination against another to achieve private discriminatory goals or to simplify their administrative tasks.

One of the great lacks in this area is the absence of a regular arrangement whereby the churches confer with either the Armed Forces Chaplains Board or the Department of Defense to take up problems of policy and practice as they occur and to make recommendations on ways of improving the ministry of the chaplains. At present each such need must be a special request.

VI. Alternatives

Up to this point we have basically described the system as it currently operates. The present arrangement seems to be a workable compromise but one in which there must be always present a watchful tension between the church and the state as well as a readiness for the church to work through the channels that are provided. The question must now be raised as to whether there are alternatives equally or more viable to which we might turn. Are there other ways in which the church might more faithfully fulfill its ministry to the armed forces personnel?

In the search for alternatives the various systems used by European countries are not particularly helpful since in nearly all cases an "established church" is involved. Systems being derived in the new countries are too embryonic and too small-scale to shed light on the complexity of the problem for a country that is both large in population and highly pluralistic in its faiths as well as having a strong though fluctuating practice of the separation of church and state.

In all fairness it must be asked if a system could not be developed, for instance, whereby the churches paid the salaries, travel, housing, etc., and supplied their own chaplains with the necessary equipment and buildings for the carrying out of this ministry. Could a complete separation of church and state in this area of work be effected? If so, would this result in a more effective witness to Christ? Would it provide nurture and pastoral care to the persons in the military household?

The fact that such a method of operation would add millions of dollars to the budget of each denomination of any size is not a valid argument against such an approach if we are to put principle above the cost of such faithfulness.

Neither is a sharing principle valid whereby the churches might provide salary, housing and hospitalization costs and the armed forces be asked to provide travel, equipment and buildings. If a literal and radical separation is the only answer, one must operate on an all-or-nothing basis, for if the state provides any part of the support of this ministry, then in principle it is always threatened with state control, corruption, or exploitation.

The committee has attempted to look at the alternatives but has been unable to recommend them for the reason that it has been unable to find any that do not suffer by comparison to the present arrangement.

Quite an imagination is required to see how a chaplaincy managed by the church completely aside from the state can work effectively. It would require the coordination of perhaps forty or more denominations and several faiths deciding what chaplains will go to which of upwards of 1,000 locations and when, how many are needed where, how you will get them there and provide the necessary material and buildings and on what property, who will oversee and coordinate their work in highly diverse types of operation, how security will be maintained and the churches know what shifts in operation are planned by the military and when, how staffs of chaplains will work together, each of whom is paid on a different salary basis and with different fringe benefits, who

would be in charge of each given situation, etc. Such a system would require a willingness to work together and the development of common criteria far exceeding anything as yet exhibited by the denominations and faiths in ecumenical relations.

VII. Conclusions

It is felt that government pay, military rank, or acceptance of the obligations of military obedience do not seem to constitute a crippling limitation on the freedom of the ministry, whereas they do seem to be the conditions of its widespread outreach or perhaps even presence at all in the armed forces.

A meticulous over-preoccupation with the mechanics and details of separation seems not only futile but also a doctrinaire emphasis on abstract "principles" as over against a concern for witness and ministry to human beings in the military establishment. We find no way, at present, to apply a rigid, abstract theory of separation of church and state without doing so at the price of religious liberty and nurture for the personnel in the military. We believe that the freedom to practice a religion or no religion is more important than doctrinaire separation. It is much more important to inquire into the question of ultimate allegiance rather than to be overly concerned with peripheral matters of pay, rank, or uniform.

The fundamental problem is not posed so much by some theoretical violation of the principle of church-state separation, but rather—like the problems faced by the whole Church of Jesus Christ in a benevolent culture—by problems of the church's self-understanding and integrity. A faithful witness by the Church of Jesus Christ does not depend ultimately on a particular framework or institutional arrangement. Ministers of Christ, whether in uniform or not, need always to be alert for signs that a particular system may be weakening the effect of their witness or seducing their ultimate allegiance away from their Lord. The faithfulness of mission is not dependent upon the mechanics of mission. Neither is it totally independent of these mechanics. In the Committee's opinion the present mechanics of the chaplaincy do not inherently negate the faithful witness of the church, but there is omnipresent the possibility that they could be used to do this. The answer at present lies neither in an uncritical acceptance of the present system nor merely in seeking to improve its inadequacies but rather in the church's maintaining a creative tension between the structures of accommodation and the church's concern. The defense structure has become a permanent and massive part of our culture. The sheer magnitude and complexity of its logistics often appear to be and sometimes are overwhelming. In such a situation it is all too easy to begin to surrender faithfulness to the gospel without realizing it. The church and its chaplains must be keenly sensitive to the erosion, exploitation, or softening of its witness. The church needs to be courageous enough to resist any such encroachment and, if necessary, must not hesitate to exercise the right of withdrawal from such a system to establish such other approaches as it may devise.

VIII. Recommendations

The 177th General Assembly:

1. Recognizes that the present historically evolved practice whereby its ministers serve as military chaplains, paid by the state, constitutes a necessary and tolerable compromise to enable the state to fulfill its responsibility for assuring the free exercise of religion by the personnel in the armed forces and the church to fulfill its responsibility to minister to these men and women in the name of Christ. It will remain tolerable so long as the present safeguards against the infringement of the state upon the free witness of the church are maintained, strengthened, and fully used, and so long as the church maintains its faithfulness to the gospel.

2. Charges its Department of Chaplains and Service Personnel with a continuing responsibility for:

(a) Cooperating with the state to the end that the military chaplaincy may be as effective as possible for Christ.

(b) Being constantly alert to any tendency on the part of the state to infringe on the freedom of the church to witness in faithfulness to its Lord, or to impose any theology of its own making upon the service personnel or chaplains. On behalf of the United Presbyterian Church it is the duty of the Department, after consultation with the Stated Clerk of the General Assembly, and when appropriate through the General Commission on Chaplains and Armed Forces Personnel, to make vigorous representation to the Chief of Chaplains Office concerned, and if necessary directed to the Department of Defense, whenever any practice or order violates the rightful religious freedom of the chaplains or service personnel, or goes beyond the neutrality of the state in religious matters.

(c) Maintaining a chaplaincy sensitive to the tensions and dangers of the present workable compromise for the state and themselves, as well as seeking ways to strengthen and make more effective the witness, nurture and pastoral care made available through these chaplains.

3. Urgently requests the Department of Defense to establish an official and continuing advisory committee of the Department of Defense on Religious Practices in the Armed Forces which would include the representatives of the Military Ordinariate of the Roman Catholic Church, of the Chaplaincy Division of the Jewish Welfare Board, and of the Protestant denominations who are members of the General Commission on Chaplains and Armed Forces Personnel, plus a representative for such other faiths or denominations as have chaplains in the armed forces.

4. Expresses to the Offices of the three Chiefs of Chaplains and to the Department of Defense the church's appreciation for:

Their long-demonstrated real concern for and generous support of the ministry of the churches to the armed forces.

The sensitivity exercised with regard to the rights of religious freedom and the varieties of religious conviction in developing the balanced framework of the present relationship.

Freeing the chaplain from nonreligious ancillary duties.

The laudable motives that have often prompted forms of required worship in the past.

The programs to develop better character in military personnel (in so far as they are based on the consensus of values in the culture).

Their counsel and help frequently given to our Department of Chaplains and Service Personnel.

Their continuous efforts to strengthen and deepen the ministry of chaplains.

5. Expresses its vigorous opposition to:

Any form of required attendance at services of worship, formations, or programs in which there is any form of religious indoctrination.

The assertion of theological or religious sanctions in support of character, citizenship, or leadership training required by the military establishment.

Any use of chaplains in character, citizenship, or leadership programs that would compromise their religious freedom or make such programs appear to be "the chaplains' program."

Any tendency of the military chaplaincy to act without conscientious regard for the ecclesiastical requirements of their own churches or of the churches of all chaplains under their administrative command.

6. Affirms the right and importance of all in authority, of whatever rank or grade, to express and practice their religious convictions or lack of them and to provide a worthy example in their personal behavior and action for those related to them. At the same time we remind all such persons of their responsibility for that kind of self-restraint which is necessary to minimize the possible coercive effect of such expressions and the consequent infringement on the freedom of conscience of those under their authority.

7. Believes that formal instruction for future commanding officers concerning the ways in which they can fulfill their responsibility for the religious and moral welfare of those under their command will more effectively achieve the training objectives formerly assumed to be accomplished through required chapel attendance. We are also convinced that a strong religious program in which participation by officers and enlisted personnel is voluntary will produce the most vigorous and fruitful religious life and action in the military.

8. Expresses its deep concern to the Department of Defense that a better way be found to give equal weight to a chaplain's integrity and ability as a minister of Word and sacraments as that given to his administrative efficiency in the promotion of chaplains to higher ranks.

9. Affirms its readiness to use all channels open to it to seek correction when either the state or the church oversteps the boundaries of the compromise on which the military chaplaincy operates today. It will not hesitate to withdraw from the present arrangement entirely if necessary, and develop other forms of this ministry should the state ever attempt to impose conditions on the chaplaincy that either limit the church's freedom to fulfill the ministry given to it by Christ, or conditions that imply an approval of the state and its policies or actions by the church which it cannot in good conscience give. The United Presbyterian Church fervently hopes that such a situation will not arise

but must affirm its intention to use such a right, if necessary.

10. Urges the judicatories of the church to exercise a more positive concern for the ecclesiastical discipline of the chaplains who are their members, and that the local churches seek more effective ways to demonstrate to the members of their church family in the armed forces their pastoral care and fervent prayer that they may "grow up into Christ" while they are in the service.

11. Directs that this report and its recommendations shall be:

(a) Commended to all ministers and judicatories of this Church for their study.

(b) Communicated directly to the Department of Defense, the Chief of Staff of the three branches of the military, and the Army, Navy, and Air Force Chiefs of Chaplains, and the proper Congressional Committee, as the position of The United Presbyterian Church in the United States of America, on this matter.

APPENDIX

Statistical Summary of Responses of Non-Active-Duty United Presbyterian Chaplains to a Questionnaire Concerning Church, State and the Military Chaplaincy

Out of 525 ministers queried, 258 replied in time for compilation. All have been (or are) associated with the Armed Forces as chaplains for varying periods: none now serve on active duty. The statistical groupings are approximated from the specific variants in individual views.

Question 1. What do you believe are the motives of the state and of the churches in providing a chaplain corps—and their justification or lack of it?

On the respective motives in providing a chaplaincy, 56% concurred in seeing an identical role for church and state: i.e., to provide the same religious services to military personnel as are available in the civilian community. Thirty percent believed the motives to be even more benign (preservation of religious heritage, maintaining spiritual development, etc.,) while 14% saw lesser motives for either church or state (public demand, morale, religious approval of affairs of state, tradition, etc.)

Question 2. Do these motives (of the state and/or the church) impair or limit the ministry of chaplains and of the Church?

Seventy-five percent of the answers indicated that these motives did not impair or limit the ministry of the chaplains and the church; 15% saw them enhancing or strengthening the ministry; 10% saw limitations.

Question 3. Who should pay for it? (Salary, Facilities, Auxiliary services)

Eighty-three percent believed the Government should pay for salaries, facilities and auxiliary services; 10% sought some form of shared expenses; 7% wanted the Church to pay, but many of these doubted the practicality.

Question 4. What obligations and privileges are attendant upon the answer to this question, and what are their effects on the ministry of Word and sacraments?

On the effect of pay source on chaplain obligations, privileges and the ministry of Word and sacrament, 88% indicated that government pay produced little obligation and provided an unrestricted ministry to all men; 6% felt that church pay would produce a freer, more loyal ministry; 6% (in effect) asked for more study.

Question 5. Should chaplains have rank and should they wear the uniform?

Eighty-three percent believed that the chaplain should have rank and wear the uniform as a "part of the team"; 17% indicated varying degrees of interest in a uniformed system with something other than conventional rank (or no rank).

Question 6. Who should evaluate the effectiveness of a chaplain?

On who should evaluate the effectiveness of the chaplain, 16% favored the commanding officer; 17% the Senior Chaplain; 25% a combination of the two; 15% some form of advisory group (usually with the commander); and a significant 27% wanted to see the Indorsing Agency (Dept. of Chaplains for United Presbyterian chaplains) included in the evaluation.

Question 7. Is the chaplain a missionary, pastor or what?

Thirty-six percent saw the chaplain's place as that of a pastor with strong missionary emphasis; 57% saw it as primarily pastoral with allied functions; 7% described it as a unique, specialized ministry.

Question 8. Can the structure given to the chaplains and the religious services they conduct and provide—truly express the Church and Koinonia?

Seventy-five percent felt that the present structure permits true expression of Church and Koinonia; 25% expressed doubts ("depending on the chaplain") or denied the possibility.

Question 9. The problem of required chapel attendance wherever it exists?

Twenty-eight percent favored required chapel attendance in the service academies and in basic training; 61% were flatly opposed; 11% were undecided or had never experienced it.

Question 10. Does the enforced, or de facto necessity of, ecumenism of the chaplaincy services compromise our position?

Ninety-one percent denied that the ecumenism of the chaplaincy compromises the Presbyterian position; 9% felt that it does (with numerous qualifications on each such statement).

Question 11. What relationship should the chaplains have to Character Guidance programs?

Twenty-five percent felt that the chaplain should have prime responsibility for Character Guidance (or equivalent programs); 38% saw it as a command function with the chaplain playing a strong role; 37% as a command function with a minor role for the chaplain.

Question 12. The question of ancillary duties assigned to chaplains.

Sixty-four percent of the respondents were willing to see the chaplain assume limited ancillary duties which would not compromise his role or lead him to neglect his primary mission; 36% were opposed. END

THE LIFE OF DEVOTION

Devotion is neither private nor public prayer; but prayers, whether private or public, are particular parts or instances of devotion. Devotion signifies a life given, or devoted, to God.

He, therefore, is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

—William Law (1686-1761) in *A Serious Call to a Devout and Holy Life*.



Opposition Leader John G. Diefenbaker, House of Commons, former prime minister of Canada (right), spoke at a luncheon during the Associated Church Press Convention in Ottawa. Left is Henry L. McCorkle, president of ACP; center, A. Gordon Baker, convention chairman.

1965 ACP CONVENTION IN OTTAWA

One of the finest conventions of the Associated Church Press was held in Ottawa, Canada, May 5-7, 1965. An exciting program, planned by the Canadian members was keyed by The Rev. Malcolm Boyd of Washington, D.C., who admonished us to seek our unreconciled brothers wherever they are and witness to them. A world of Christ-hungry people are not being fed because they are rejecting—not Christ—but what we Christians have made of the church.

The Hon. John G. Diefenbaker, leader of the Opposition Party backed the U.S. stand in Vietnam and the Dominican Republic affirming that the

U.S. has a tremendous responsibility and commitment throughout the world.

We were entertained at a delightful luncheon by the City of Ottawa. Canada is preparing for her centennial in 1867 with the main attractions Expo '67 at Montreal and the Pan-American Games. The red carpet is being unrolled for millions of tourists.

The Rt. Hon. George P. Vanier, Governor-General of Canada, and Mrs. Vanier received us at the Governors' Mansion.

Mr. T. C. Douglass, leader of the New Democratic Party in parliament, spoke of the current social and cybernetic revolutions going on, and the



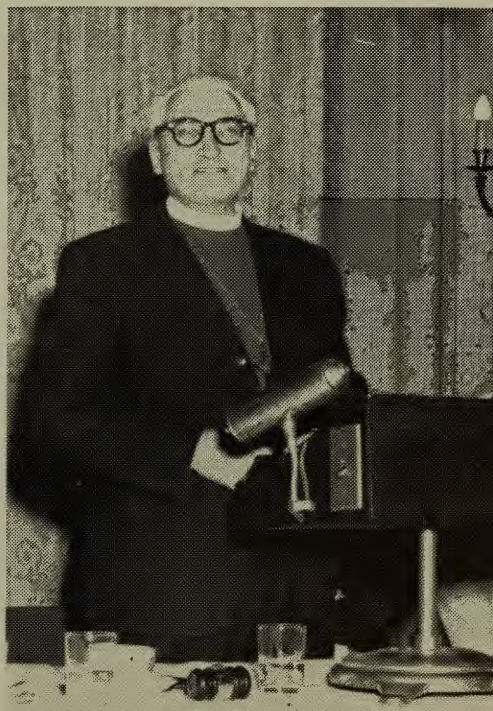
Member of Parliament T. C. Douglas, leader of the New Democratic Party in Canada, spoke at the Awards Dinner. Shown here are Henry L. McCorkle, president of Associated Church Press; Dr. Harold Trinier, editor of *The Canadian Baptist*; Mr. and Mrs. Douglas.

need for understanding among the oppressed people of the world. Love is stronger than hate. But do we have the courage to put love into practice?

The Rt. Rev. E. S. Reed, Episcopal Bishop of Ottawa, spoke at the closing luncheon.

Among other things accomplished: the new budget was adopted; the new program of paying to ACP was adopted and will go into effect next year. New officers were elected for the year 1965-66.

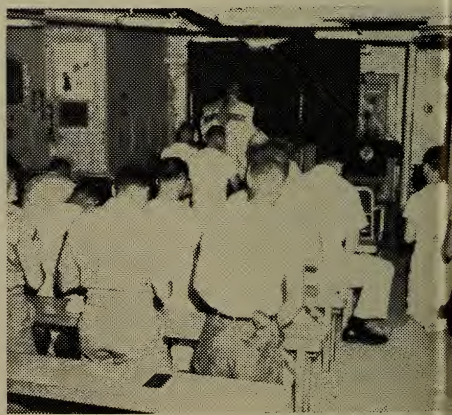
The Rt. Rev. E. S. Reed, Episcopal Bishop of Ottawa, Canada, spoke at the closing session of the ACP convention.

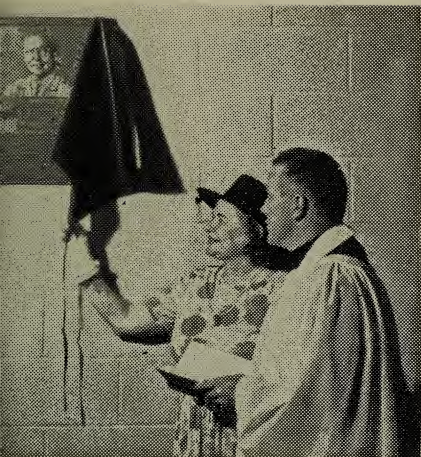




RELIGIOUS SERVICES DURING DOMINICAN CRISIS

A 35-ship U.S. Navy task force was sent to the Dominican Republic on a few hours' notice last May. **Top:** LCDR A. P. Spohn, CHC, USN, conducts a Protestant worship service on the ship's "mess deck" on the USS *LaSalle*, flagship of VADM John S. McCain, Jr., USN, commander of the task force. **Bottom left:** Jewish chaplain attached to the 15th Field Hospital in Santo Domingo conducts Jewish service on the USS *Okinawa*, since there is no Jewish chaplain attached to the task force. **Bottom right:** Lt E. R. Toner, CHC, USN, says mass for the Catholics aboard the amphibious transport deck USS *LaSalle*. Father Toner had already said mass on his own ship, the USS *Vulcan* (AR-5) and one other ship.





Mrs. Luther W. Evans unveils memorial plaque during dedication ceremonies in Liturgical Chapel while Chaplain (Lt Col) Bertram C. Gilbert, who conducted the service, looks on.



Mrs. Iola H. Hunter, widow of Chaplain (Col) Wayne L. Hunter, with Chaplain (Lt Col) Joseph R. Andrews, who conducted the Plaque Dedication Service held in the Protestant Chapel.

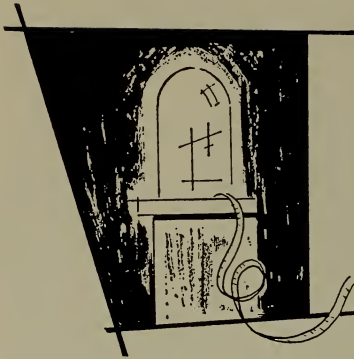
DEDICATION OF MEMORIAL PLAQUES AT U.S. ARMY CHAPLAIN SCHOOL FORT HAMILTON, N.Y.

Chaplain (Maj) Jack Ostrovsky conducted service and Rabbi Max David Eichhorn, exec. secy. of Commission of Jewish Chaplaincy, unveiled plaque during dedication in Jewish chapel for all Jewish chaplains.



The Natale family and friends around plaque dedicated to Chaplain (Maj) Joseph A. Natale in Catholic Chapel.





NEWS ROUNDUP

CHAPLAINS

Chaplain (Col) **Robert S. Hall**, USA, Ret., was awarded the Master of Science Degree in History at Connecticut State College. His thesis was *Knights Without Armor, Civil War Army Chaplains*.

Chaplain Hall served as an instructor at Connecticut State during 1965-66. He has recently been assigned as pastor to the Methodist church in Dix Hills, L.I.

Chaplain (Capt) **Clinton Browne**, USA, received an M.A. degree from Johns Hopkins University, Baltimore, Md., in June. Chaplain Browne majored in the history and philosophy of science.

Two recent retirees from the Air Force are:

Chaplain **Arthur E. K. Brenner** on May 31, whose retirement address will be 200 Safford St., Bennington, Vt.

Chaplain **Clinton R. Everts** on May 31, whose retirement address will be 25621 Ingleside, Southfield, Mich.

Chaplain (Col) **Allan R. Fredine**, USA, Ret., is a special representative for the pension board of the American Baptist Convention, serving in the western states.

Chaplain, Lt Col, **Frank M. Arnold** died suddenly of a heart attack on May 1, 1965. He was in Bangkok, Thailand, visiting sites and stations assigned to HQ Security Region, Wheeler AFB, Hawaii. He was an American Baptist. Surviving Frank are his wife and three children. Memorial services for him were conducted at the Foster Park Baptist Church, Chicago, Ill.

Chaplain (Col) **Luther G. Schliesser** died of a heart attack in Berlin, Ger., on May 22, 1965. Chaplain Schliesser was due back in the Fifth Army to become Post Chaplain at Fort Riley in August. The funeral service was conducted by Chaplain (Col) **William J. Reiss** at Arlington National Cemetery. He is survived by his wife whose address is c/o Rev. Adolph J. Schliesser, Henry, S.Dak.



Chaplain Kenneth R. Strom last March became the new assistant to the Director of the VA Chaplaincy Service, Chaplain Morris A. Sandhaus. Chaplain Strom formerly was with the Sheridan VA Hospital, Sheridan, Wyo. He is a minister of the Evangelical Covenant Church.

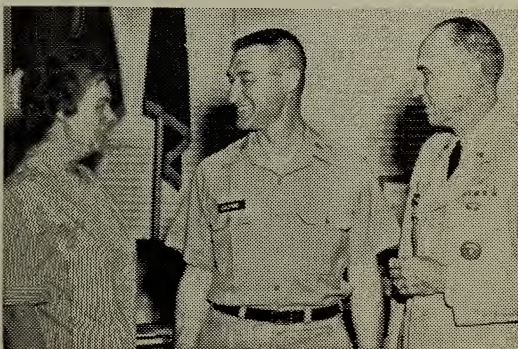
Bishop **Henry I. Louttit**, Army chaplain during WWII and former chairman of The General Commission on Chaplains, enlisted in the Florida National Guard for four months to complete twenty years of service. After two weeks of active duty in summer camp, he retired and became a lieutenant colonel again.



Chaplain Robert A. Salemmé was promoted to major as Maj Gen Lloyd E. Fellenz, Commanding General of the U.S. Army Japan, pins on insignia in the presence of Mrs. Salemmé. He is Assistant Post Chaplain at Camp Zama.



Another "preacher's kid" among the 100 distinguished members of the U.S. Senate is Senator Clifford P. Case of New Jersey, who has served in the Senate since 1955. His father was a Dutch Reformed minister. Senator Case is now a member of the Presbyterian Church.



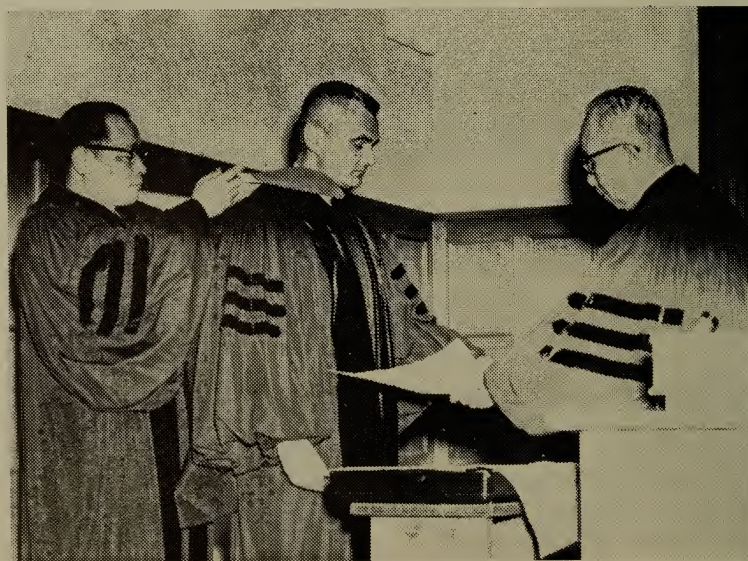


Mrs. W. Murdoch MacLeod, exec. dir. of the National Council of Churches' Department of United Church Women, received a plaque from Chaplain (Col) John I. Rhea, exec. dir. of the Armed Forces Chaplains Board, for her work with Protestant Women of the Chapel and General Commission on Chaplains.

The Rev. and Mrs. **Ingmar Gallno** of Jonkoping, Sweden, friends of the Executive Secretary of The General Commission visited Washington D.C., for several days in July as part of an extended trip to the United States. Mr. Gällnö is a Reserve Chaplain in the Royal Swedish Army and appreciated the opportunity to see chaplaincy activities at military installations in the Washington area.

Chaplain **William M. Green, Jr.**, retired on May 31 from the Air Force. His address will be c/o J. L. Williams, 823 Eighth Ave., Laurel, Miss.

CDR Thomas J. Richter, Protestant and senior chaplain at the U.S. Housing Activity, Yokohama, receives his Doctor of Divinity degree from Dr. Hidenobu Kuwada, president of Tokyo Union Theological Seminary as Mr. Herman Sacon, Dean of Faculties, places hood on him.





Miss Mary E. Coker was presented a Certificate of Achievement upon her retirement from Federal service by Chaplain (Col) O. H. Tietjen, Third U.S. Army Chaplain, at Fort McPherson, Ga., where she has been employed since 1947. She also received a gift from her friends with whom she worked.

The Executive Secretary of The General Commission on Chaplains recently visited VA Hospitals in Indianapolis and Marion, Ind., as a member of the Chaplains Service Advisory Committee. The Marion hospital had suffered extensive tornado damage in March of this year.

On the same trip to Indiana, Mr. Appelquist visited the state Soldiers' and Sailors' Children's Home at Knightstown, which has 511 children of veterans. The Home will observe its centennial this fall.

In June the Executive Secretary led a one-day retreat for Protestant chaplains at Fort Knox, Ky. Theme of the retreat was based on the ethics of a chaplain in his relationship to his colleagues and to his commander.



Col James J. Fred (left) received an engraved silver tray from Col John C. Fralish (center), choir member, and candleabra from Chaplain (Col) Herman H. Heuer, post chaplain, for his services at the U.S. Army War College Memorial Chapel.

LCDR R. W. Van Landingham, CHC, USNR, awards two GCC Certificates of Appreciation: to Chief Petty Officer Otho Bostick, USN, who served as Sunday school Superintendent and usher—and CDR Ernest Sanders, USN, who served as Sunday school teacher and usher.





Chaplain, Maj Gen, Robert P. Taylor (left), chats with Lt Gen Maurice A. Preston, commander of U.S. Forces Japan and Fifth Air Force, at Fuchu Air Station. Chaplain Taylor was on an extensive Far Eastern tour which included Okinawa, Korea, the Philippines, and Southeast Asia.



Governor John Connally of Texas bestows honorary citizenship of the State of Texas on Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains. Chaplain Brown was visiting the Sixth U.S. Army in Austin.



Chaplain (Maj) Kenneth Garner, U.S. Army Combat Developments Command Experimentation Command, Fort Ord, Calif., stands beside a display board representing the varied duties of an Army chaplain. The board is in the foyer of the CDCBC Chapel on Fifth St. Chaplain (Lt Col) William R. Hett heads the chaplains group composed of Chaplain (1st Lt) Michael J. Quealy and Chaplain (Capt) Delbert Grennels and Chaplain Garner.

CAPT **Glyn Jones**, CHC, USN, has been presented the 1965 Chaplain of the Year Award by the American Baptist Home Mission Societies. Chaplain Jones was decorated in World War II and Korea for valor. He is now serving in the Office of Navy Chief of Chaplains as Head of Ecclesiastical Relations.

An Air Force master sergeant retiring after twenty years in military service was ordained as a local deacon following completing the minister's course of study. He is Estell Kauffman, who has been appointed to supply a pastorate in the Ohio Conference of The Methodist Church.

New staff members with the Chaplaincy Division, Home Mission Board, Southern Baptist Convention, are:

The Rev. Dr. **Thomas E. Carter**
Dallas, Tex.

Secretary for Penal and Industrial
Chaplains

The Rev. Dr. **Gerald E. Marsh**
Houston, Tex.

Secretary for Hospital Chaplains



Post Commander Col Robert B. Pridgen presents check for \$800 to Chaplain (Lt Col) O. E. Scott (Ret), of the American Leprosy Missions, while Post Chaplain (Maj) Charles L. Trinkle looks on.

Group conducting a multi-faith Christian unity program at Chapel II, Sheppard AFB, Tex. L-R: Chaplains John J. McGowan, William B. Stroyen, Roman J. Schaefer, A. E. K. Brenner, Wilbur C. Hall, Leslie W. Huebner, Wayne S. Madden, and Angelo T. Acerra. Object of the program was to bring together Protestant, Catholic, and Orthodox members for discussion and study of the ecumenical movement throughout the world.





Following the first Easter Sunrise Service at the Fort Snelling State Park Memorial Chapel since its rededication, Chaplain (Capt) Everette J. Thomas of the Third Missile Battalion, 68th Arty, chats with Maj Gen and Mrs. Walter A. Jensen, commanding general of XIV Army Corps, and Mrs. Don W. Black, wife of Lt Col Black, Minneapolis-St. Paul Defense Commander.



Attending Hospital Chaplain Orientation Course at Walter Reed Army Medical Center are Chaplains (Lt Col) Charles A. Goss, Lt Col Dennis Murphey, 1st Lt Robert Gushwa, Capt William B. Starnes, 1st Lt John C. Bailey, Jr., Capt Robert E. Van Cleaf, and 1st Lt Joseph D. McCormic. At right is Chaplain (Col) Roy A. Morden, Center Chaplain.

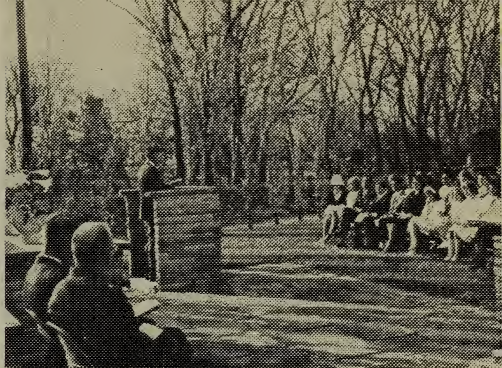


A joint American-German service was conducted at the Chapel in Gelnhausen, Ger. last Easter. Band from Rothenbergen was featured in concert. Little boy is Charles Simmons, son of Lt Col and Mrs. Charles Simmons, 1st Battalion, 33d Armor, Third Armored Division.

Chaplain, Lt Col, **Vernon F. Kulowatz** is being sent to South Vietnam to serve as staff chaplain with the Second Air Division. Chaplain Kulowatz served in World War II where he won a Silver Star by leading a raid on a German prisoner-of-war camp and freeing 248 Allied prisoners. He has also served in Korea.

Chaplain, Maj, **Deane S. Shively** of the Electronic Systems Division, Hanscom Field, Mass., received a certificate of distinguished service for 1964 by the USO Council of New England. Mr. **Victor P. McDavit**, chairman of the Council, made the presentation.

On September 1, Dr. **Roy Pearson** became president of Andover Newton Theological School, Newton Centre, Mass., after serving as dean since 1957. Dr. Pearson was an active duty Army chaplain during WW II. Last Spring he conducted a preaching mission for the Air Force in France.



DEDICATED TO THE FOUR CHAPLAINS

A stained glass window, honoring the four chaplains who went down with the troop ship *Dorchester* during WW II, was dedicated at Carlisle Barracks. Shown in picture are Dr. Daniel A. Poling, father of one of the chaplains, who gave the address, Sgt Maj James S. Yearsley, and Maj Gen Eugene A. Salet, Army War College commandant. The window was given by the enlisted men of Carlisle Barracks.

↑
Sunrise Easter service was held in the Sylvan Chapel at Sewart AFB, Tenn. In foreground are Dr. Billy Adams, pastor of the Baptist Church, Smyrna, Tenn.; The Rev. Morris, pastor of Stones River Baptist Church; Chaplain, Maj, Daniel McCalmont.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Why We Can't Wait by MARTIN LUTHER KING, JR. Harper & Row. 1964. 178 pp. \$3.50.

In June, 1964, the U.S. Senate voted for the first time in history to cut off debate on a civil rights measure. This was followed a week or so later by the passage of the most effective civil rights bill in our history. Anyone who wishes to understand better how this came about will find an answer in the new book by the Reverend Martin Luther King, Jr., *Why We Can't Wait*. In this book Dr. King describes the events immediately preceding and following the demonstrations which took place in Birmingham, Ala., in April, 1963. Before this direct action took place no one believed it possible that Congress would consider seriously a civil rights measure. Because of what happened in Birmingham (the fire hoses, the police dogs, and all the rest), the mood of America changed and problems and frustration of the Negro became clear enough for all to see; and as a result, the Kennedy Administration began the process which has finally culminated in the Civil Rights Act of 1964.

One of the highlights of this book is the inclusion of the famous letter

from Birmingham jail, which has been so widely circulated and is still regarded by many as one of the finest statements ever made to express what it means to be a Negro in America today. The final chapter is also of tremendous importance because it is a projection by Dr. King of the bill's implications in an election year, which must be taken seriously by all those who seek public office, at whatever level of government.

Throughout the book Dr. King enunciates in a style both clear and penetrating his faith in nonviolence as the answer to the Negro's need and in which he believes we may find "the answer to the most desperate need of all humanity."

This book belongs with Dr. King's *Strength to Love* and *Stride Toward Freedom* as among the most significant books on the problems of the American Negro and the means by which those problems may be resolved. No one who sincerely wishes to understand what is behind the civil rights movement in America today can afford to ignore this most recent statement by the most outstanding Negro leader of them all.

—Lewis I. Maddocks

A Man Called Peter by CATHERINE MARSHALL. A Crest Reprint by Fawcett Publications. 1964. 351 pp. Paperback. 75 cents.

This is the book that sold over a million copies, now in a paper edition. The late Peter Marshall was pastor of the New York Avenue Presbyterian Church in Washington and chaplain to the U.S. Senate.

Acquaintance with the life and ministry of Dr. Marshall is a "must" for chaplains. His appeal and effectiveness was as broad as a good ministry to the armed forces must be.

The staff at the General Commission often relates to visitors the occasion when the Chaplains Memorial Building was used for scenes in the moving picture of "A Man Called Peter." The Commission building was chosen to represent the manse in the Peter Marshall story.

Daniel: Dialogues on Realization by MARTIN BUBER. Holt, Rinehart and Winston, Inc. 1964. 144 pp. \$4.00.

This is a translation by Professor Maurice Friedman of Sarah Lawrence College. Daniel is an early work (1913) of Martin Buber who has since become well known for his "I-Thou" philosophy. This early poetical-philosophical effort is an aid to an understanding of the development of Buber's mature thinking.

Here for a Reason by ELIZABETH ADLER. Macmillan. 1964. 136 pp. \$2.95.

What is it like to be a conscientious Christian in a Communist state? This book introduces the reader to the soul-searching that goes on in the minds and hearts of Christians who must find relevance for their faith in a new

social situation and under unfriendly political forms. It makes sober reflective reading for those in more favored circumstances.

Black Religion: The Negro and Christianity in the U.S. by JOSEPH R. WASHINGTON, JR. Beacon Press. \$5.00.

This is another contribution to aid in understanding the ferment which our society is experiencing in race relations. Dr. Washington believes that "the issue which continues to uphold segregation in the churches is not so much economic or cultural, as the fact that to mainstream Christians, eleven o'clock on Sunday morning is the most intimate and social hour of the week."

Priest and Worker: The Autobiography of HENRI PERRIN. Holt, Rinehart and Winston. 1964. 247 pp. \$4.95.

This is the best record to come out of the priest-worker experiment which the Vatican discontinued in 1954. The book was compiled from letters and notes left by the late Father Henri Perrin a man of great human qualities and deep religious commitment.

The Secret of Christian Family Living by RALPH HEYNEN. Baker Book House. 1965. 162 pp. \$2.95.

Chaplains report that one of their most time-consuming ministries is that of counseling military personnel about family problems. There are many books being published today to help disturbed families. While difficult tensions are not solved merely by reading a book, a book is helpful. This is one of the latest. The ideas and suggestions are not new, but they are sound.

Why Wait Till Marriage? by EVELYN MILLIS DUVALL. Association Press. 1965. \$2.95.

An excellent book; it does not say merely, "Do not engage in pre-marital sex relations," but gives logical reasons why one cannot. Mrs. Duvall explodes a lot of myths that persons give for sexual license—"everyone does it"; "man is an animal"; "being sexy is all fun"; "if you're really in love, why not?" and so on. She points out the positive dangers of pre-marital unchastity—V.D., promiscuity, pregnancy, the false philosophy that considers a person *a thing*, possible unhappiness in marriage, the stabbing of a religious conscience and the like.

In this day of confused sex standards, here is a positive guide to go by.

Religious Philosophies of the West by GEORGE F. THOMAS. Charles Scribner's Sons. 1965. 454 pp. \$7.95.

A critical analysis of the major types of Western religious philosophies from Plato to Tillich. In addition to these two, considered also are Aristotle, Plotinus, Augustine, Aquinas, Eckhart, Spinoza, Hume, Kant, Hegel, Kierkegaard, Feuerbach, Dewey and Whitehead. The writer, professor of religion at Princeton, comes to grips with the perennial problems of religion raised by philosophical questions and gives an evaluation of the contribution to religion made by each of the philosophers studied.

The History of Jesus Christ by R. L. BRUCKBERGER. The Viking Press, Inc. 1965. 462 pp. \$8.50.

It is truly amazing how many books have been written about Jesus Christ; and yet, his story is forever new, forever fresh. This story of Jesus written

by a Frenchman—a Catholic priest—comes out of a lifetime of study. The author's intention is "to announce, and at the same time explain to our contemporaries in their own language, the extraordinary good news of Jesus crucified." Like the Gospel of John, indeed the Synoptics, too, the writer's purpose is not to write a biography but to interpret a life. The godly life of Jesus shines forth.

The Believer by HELEN G. JEFFERSON. The Upper Room. 1965. 32 pp. Paperback. 35 cents.

A short devotional booklet containing twenty-seven meditations. Each has a scripture verse, a poem, and a prayer. The poems are appealing; e.g. "Prayer for Church Unity":

Thy church is riven, Lord;
It is a broken bowl.
Let peace cement each crack
And make the vessel whole.

Bind it with brotherhood,
Let love fill every chink.
Brim it with living water
That a thirsting world may drink.

God's Power to Triumph. Edited by JAMES R. ADAIR. Prentice-Hall. 1965. 198 pp. \$3.95.

Man's life is full of troubles. This book was really by the people who have had troubles—all kinds, big problems, little problems; family problems; disappointments; sorrows; bad habits; spiritual confusion; and who have called on God to help them overcome. James Adair has brought these testimonies together to inspire others who face great difficulties and are seeking the way out. The book will help to find it.

Basic Information on Alcohol by ALBION ROY KING. Narcotics Education, Inc. Revised 1964. 204 pp. Cloth, \$4.00. Paperback, \$2.50.

One of the best books, in our opinion, giving the plain facts about alcohol. An old-timer, first issued in 1953, but revised by the author and brought up-to-date. Alcoholism is one of the major diseases among Americans; and those persons contemplating the use of alcoholic beverages should know the facts. As Mr. King says in his "A First Word to the Reader":

"You may belong to a strictly non-drinking tradition . . . or you may belong to a group in which alcoholic beverages are part of the daily routine. . . . In any case, you are now confronted with making your own decision about alcoholic beverages . . . and there is a certain basic understanding of the problem that should be in the thinking of all."

From this book you'll certainly get the basic facts about alcohol.

Judson Concordance to Hymns by THOMAS B. McDORMAND and FREDERIC S. CROSSMAN. Judson Press. 1965. 375 pp. \$7.50.

Now what was that hymn Betty Sackley used to sing so beautifully? Oh, yes, I remember a line from it: "Drop thy still dews of quietness." But what is the name of the hymn or what is its first line?

With this hymn concordance I can find out. I turn to a key-word: "Drop" and find this on page 118. Under "drop" I see "Drop thy still dews of quietness" and the number 386. I go back to the "Table of First Lines" and turn to 386 and find: "Dear Lord and Father of mankind." Ah, that was it. Betty used to sing: "Dear

Lord and Father of Mankind."

Here is a useful reference indexing each line of 2,342 hymns by its key word. Especially useful for choir directors.

Casebook on Family Diagnosis and Treatment. Prepared by a Special Committee of FSA. Family Service Association of America. 1965. 128 pp. Paperback, \$3.50.

Casework Treatment of the Family Unit. By 10 authors. Family Service Association of America. Revised 1965. 64 pp. Paperback. \$1.35.

Crisis Intervention: Selected Readings. Edited by HOWARD J. PARAD. Family Service Association of America. 1965. 368 pp. Paperback, \$4.50.

A series of three books dealing with family crises. The **Casebook** gives the case histories of seven families facing crises, showing how the case-worker led each family to group therapy. The second booklet reprints ten articles giving general principles of family therapy. Finally, **Crisis Intervention** represents 29 articles that deal with family crises in many situations.

God's Church Is Everywhere by MARY ALICE JONES. Friendship Press. 1965. Paperback, \$1.75. Cloth, \$2.75.

A book for young children, reverently and beautifully written, to help them understand what the church is. It takes the child back into the Old Testament history of the Jews, dwells with Jesus and the beginnings of the church, and then pictures today's world-wide church. The illustrations by Bernard Case are striking. A fine gift for your children or your Sunday school pupils.

The Good News According to Matthew. Translated by HENRY EINSPRUCH. The Lederer Foundation. 1964. 85 pp. (The Lederer Foundation makes no charge for its literature, but copies are available upon receipt of a contribution to its Literature Fund.)

The author of this work is a Jew who has sought to produce a modern English text, and restore the locale and atmosphere in which the scenes and actions took place. Quotations in Matthew from the Old Testament (and there are many) are given in Hebrew in a parallel column.

The author also points out that of the 27 books of the New Testament, 25 are from the pen of Jewish authors. In his foreword, Henry Einspruch says: "Convinced that an acquaintance, as well as an acceptance of its message will contribute to the highest good of his people, the translator offers this work to his 'brethren, my kinsmen by race.'"

Sound His Glories Forth by ELIZABETH R. EDWARDS and GLADYS BESANCON. Baker Book House. 1965. 172 pp. \$3.95.

Twenty programs for churches and schools worked out in complete detail. Some of the themes: Bible, Christmas, Easter.

Men for Others by STANLEY J. ROWLAND, JR. Friendship Press. 1965. Paperback, \$1.95. Cloth, \$3.50.

What is the mission of the Christian? Through personality sketches the author takes the reader into the lives of eleven persons who have found their mission in life. In this way the reader may be led to discover his own mission.

Christian Marriage Today by MARIO COLACCI. Augsburg Publishing House. 1965. 204 pp. Paperback. \$1.95.

In a pluralistic society it is inevitable that people of different religious background fall in love and want to marry. But they should know what the various religious denominations teach about marriage. Dr. Colacci sets forth these concepts in this book, particularly the difference between the Roman Catholics and the major Protestant branches of the church. Roman Catholic teaching is going through some transition as is indicated by the Ecumenical Council; but here are the teachings at the present time. A good book to give to a young person contemplating a mixed marriage. Or, perhaps these ideas should be presented earlier.

Toward a Theology of History by J. V. LANGMEAD CASSERLEY. Holt, Rinehart and Winston, Inc. 1965. 238 pp. \$6.00.

History is more than a knowledge of particular events or facts; it is time transcended. It has two dimensions—a horizontal one in which one moment intervenes as a mere link between the next moments and the last; and a vertical dimension—in which each moment is for God. If this is true, we need a theology of history. Professor Casserley, never a cut-and-dried thinker, in this book presents some interesting things to contemplate. He is critical of the German theologians who speak of God as "the wholly other." Rather, he likes W. R. Matthews' definition: "God is the beyond who is akin," which takes care of both the transcendence and immanence of God.

High Flew the Falcons by HERBERT MOLLOY MASON, JR. J. B. Lippincott Co. 1965. 172 pp. \$4.95.

The exciting stories of several Gallic airmen—including two Americans—who were a part of the air war of World War I which began in the skies over France fifty years ago.

Dialogue on the Way. Edited by GEORGE A. LINDBECK. Augsburg Publishing House. 1965. 270 pp. \$4.75.

Nine Lutheran observers to the Vatican Council give their interpretations of what has gone on at the first three sessions of the Council. "Much has happened which seemed impossible three years ago and which will have a profound effect on both the Roman Catholic and other Christian churches in the years to come."

Teaching Is Communicating by JOHN HARRELL. The Seabury Press. 1965. 142 pp. \$3.95.

A delightful book on teaching. Deals with what teaching is. (*Communication*: "Between ourselves and our teacher there was a common experience to which he gave himself 'in his whole being, in all his spontaneity.'") Barriers to communication. Aids. Methods of communication—field trips, photography, tape recordings, dramatics, storytelling, and the like. Tools: chalkboard, newsprint, tackboard, flat pictures, slides, filmstrips, and the like.

Learning to Worship by EDNA M. BAXTER. Judson Press. 1965. 255 pp. \$3.95.

"The essence of religion is worship" and yet how often is our worship inferior and meaningless. This book sets forth the elements that are to be found

in true worship; and gives aid in arranging the forms for potential worship services. These aids are especially designed for laymen for, says the author, "laymen from our churches 'on mission' in a material and secular world must have help in keeping their lives centered in God's love and purpose wherever they are. There is a special need today for a new vision of worship and its meaning."

The Spirit of Anglicanism by H. R. McADOO. Scribner's. 1965. 422 pp. \$5.95.

The Christian Science Way of Life by DEWITT JOHN with **A Christian Scientist's Life** by ERWIN D. CANHAM. Prentice-Hall, Inc. 1962. 246 pp. \$3.95.

With all our emphasis upon ecumenicity today, there are still books (and rightly so) that present the history and doctrine of individual denominations. Here are two recent such books—one on Anglicanism or Episcopalianism; the other on Christian Science.

The McAdoo book is a survey of Anglican theological method in the seventeenth century. That method was threefold: the appeal to scripture; the appeal to reason; and the appeal to antiquity. Bishop McAdoo believes that the distinctiveness of Anglicanism lies in its method rather than in its content; and that it is seen at its best in the seventeenth century.

The Christian Science book by DeWitt John and Erwin Canham seeks to answer such questions as: What do Christian Scientists believe? What do they think of doctors? What do they think about God? Evil? the Bible? Christian tradition?

A Door Ajar by JOSEPHINE MOFFETT BENTON. United Church Press. 1965. 127 pp. \$2.50.

Mrs. Benton has come to the faith that death is a "door which forever stands ajar." "Death is as natural, as much a part of life, as birth." A fine collection of stories and prayers and thoughts from persons who have overcome the fear of death.

Preaching to Be Understood by JAMES T. CLELAND. Abingdon Press. 1965. 126 pp. \$2.75.

Dr. Cleland, Dean of the Chapel at Duke University, is a regular contributor to this magazine. In "The Preaching Clinic" which he has written for many years he always has something worthwhile to say to chaplains. We are not, therefore, surprised that he was invited last year to give the Warrack Lectures on Preaching in his native country, Scotland.

In the five chapters of this book Dr. Cleland discusses five needs of the minister: to have a valid point of reference—the Word of God; to understand that preaching must concern itself with the historic faith and the folk in the pew; to remain true to the Word of God; to relate the content of the sermon to the listener; and to understand that communication is possible only when pulpit and pew are aware that each depends on the other.

Sermons I Should Like to Have Preached. Edited by IAN MACPHERSON. Revell. 1965. 132 pp. \$2.95.

Here are fourteen sermons which proved to be memorable and unforgettable to one man.

Profiles in Christian Commitment by W. J. SMART. World Publishing

Co. Reprinted 1965. 196 pp. \$3.95.

Eleven deeply moving biographies of outstanding men and women who worked miracles through their faith.

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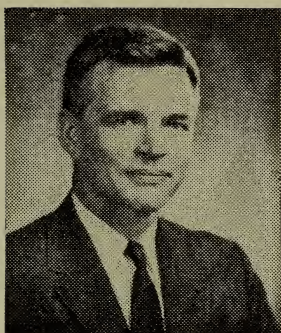
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Left: The Rev. A. Ray Appelquist, Executive Secretary

**Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
Armed Forces Personnel**

Contributors

FRANK E. HAMILTON (Maj) is in the Department of Mathematics, U.S. Military Academy, West Point, N.Y.

SPENCER D. McQUEEN, Lt Col, is a retired Air Force chaplain now living in Eustis, Fla., and doing some freelance writing.

JAMES K. MATHEWS is the Resident Bishop of the Boston Area for The Methodist Church.

C. PARKER WRIGHT is the pastor of the Leacock Presbyterian Church, Paradise, Pa.

